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for
TEACHERS
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YOUNG PEOPLE.

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The Hiding-Place.

BY MRS. M. L. DICKINSON.

I HAVE only to hasten and hide,
I have only to cling and abide;
I am safe whatever betide,
In the heart, in the heart of my God.

My weeping is changed to a song,
No sorrow comes near, and no wrong
Can enter a fortress so strong
As the heart, as the heart of my God.

When the cloud and the whirlwind sweep by,
In the cleft of the rock I can lie;
The Rock that is higher than I
Is the heart, is the heart of my God.

What matter if sorrows assail,
What matter if mortal strength fail,
No tempest can ever prevail
'Gainst the strength in the heart of my God.

From the smitings of scorn that begin
In the soul scourged and hunted by sin,
There is healing and comfort within
The pitiful heart of my God.

A refuge divine from my fears,
From the strife of the turbulent years,
From anguish and mourning and tears,
Is the heart, is the heart of my God.

In this fortress, my soul, be thou still,
'Neath his blessed, omnipotent will;
Till his love, overflowing, shall fill
Thy life from the heart of thy God.

Bishop Wiley.

JUST as our January number had been printed, the news of Bishop Wiley's alarming illness was flashed to us under the sea, and in two days more came the sad tidings of his death. Even at this writing (December 10) not all the particulars of his death are known, but doubtless will be to our readers by the time they see these lines.

We record the warm interest he ever took in our great Sunday-school work, and the high regard he always manifested for the editors of this JOURNAL, who feel that they have lost a personal friend.

Passing away in the sixtieth year of his age, in the full maturity of his powers, and with a ripe judgment and a fruitful experience, whose value will be more than ever appreciated by the Church now that he has departed, he has left a record of unselfish devotion to his work, of heroic achievement, and of missionary zeal which may well be reckoned among our choicest memories. Though sad to have him die so far away from home and loved ones, yet, after all, how fitting that he should lay down his life in the very place where, more than thirty years before, he began his work as a missionary physician and preacher. Foochow will, indeed, be honored as his last earthly resting-place.

"A Blessed Humbug."

AN article under the above title published by a paper known as "The Christian," and republished to our utter surprise in one of our Church papers, contains the following statements concerning lesson papers, etc.: "Many of them give evidence that they are published by official deadheads." "All of them as used seem to be a device of the devil to prevent the study of the sacred Scriptures." "The whole operation is a sham and a fraud, though, without doubt, somebody makes money by publishing the lesson papers." "Ghastly trash which dribbles forth from religious publishing houses in the shape of lesson papers, with their petty pictures, finical acrostics, and other similar humbugs, which tend to banish the word of God from the Sunday-school, and waste the precious hours which should

be employed in earnest study of the word of the Most High."

All lessons helps, even the best, are in danger of being abused. All the responsible publishing houses do their best to promote the use, and avoid the abuse, of lesson helps. The above quotations, from an article which has by the writer been appropriately headed, "A Blessed Humbug," are proofs of unwisdom to which no reply is possible. The only surprise to us is that any editor of a trustworthy religious paper would allow space to such an accuser of the brethren, and to such misrepresentations of a benign and blessed ministry.

Now, a word, oft-repeated, as to the true use of lesson helps, whether the leaflet, the quarterly, or the question book. They are to guide the teacher and the scholar in the preparation of the lesson at home. If a Bible be given into the hands of the average Sunday-school scholar, or even of the average Sunday-school teacher, with a requirement to study his lesson from it, he will not know what to do with it, and in most instances will do nothing. Give him a lesson-leaf with twenty questions, and say, "Be able to answer these questions, and you will understand the lesson;" then he knows what to do. The questions will lead him in his study, and will require him to search all parts of Scripture.

So far from turning people away from the study of the word, the International Lesson System, with which the lesson-leaf is associated and had its beginning, has awakened millions to the study of the Bible. To-day, the demand for teachers' Bibles, for use and not for show, is twenty times what it was before the uniform lesson was instituted. More works on Bible study, commentaries, Bible dictionaries, Bible geographies, and other helps to a knowledge of the book, are published than in any other department of literature, novels included, and they find a ready sale.

If the lesson-helps are a "device of the devil to prevent the study of the sacred Scriptures," what shall be said of the various tracts, containing extracts from the Bible and comments thereon, published by the house which thus indicts others? Might not the same accusation be framed against them, with equal propriety?

Lost.

Some months ago the body of a young man was found in the river Mersey. In his pocket was a paper, which, though wet, could easily be read. It contained these words: "A wasted life. Do not ask any thing about me; drink was the cause. Let me die; let me rot."

There was nothing to indicate the young man's name, nor could any clew to his identity be discovered. The simple fact of the discovery of the body and of the manuscript was published in the newspapers in different parts of England. In less than a week, the coroner of Liverpool received over two hundred letters from fathers and mothers all over the kingdom asking for a description of the young man.

What did this indicate? That in over two hundred English homes there was mouruing over more than two hundred sons, who had left the parental roof and had gone, none could tell whither. It means that these sorrowing parents had seen that in their wayward sons which led them to suspect that they might meet an untimely end.

There are lost ones in our own country as well as in England. Speak to that young man who comes to your neighborhood a stranger. Away from the restraints of home, exposed to allurement and temptation, he may be in danger. A word from you may save him. You may bring him within the holy influences of a godly life, and perhaps snatch a brand from the burning.

Speak to him!

The After-Tillage of February.

When the ground is hard, intractable, buried under snow-drifts, the above title may sound like a contradiction, and yet in the spiritual history of a Sunday-school, February is one of the most valuable months.

In January, we bring out the plows of repentance and break up the souls hardened in sin. Is there no unbroken ground in February? Has every soul been confronted with the Spirit's earnest summons to a better life? There may be an abundance of after-plowing for February.

In January, the sower goes up and down the opened furrows and scatters the seed of truth. Is there not some corner, some little nook in the school, where seed has not been cast?

The boy sitting next to you, the teacher, each Sunday, may have a heart that no seed has touched. O let patient hands in February go up and down the furrows and scatter anew the seed of life. Have faith in the after-sowing of February.

In January, there is earnest cultivation of all ground broken up and sown down to the truth. Night after night, the bell in the steeple may solemnly swing and call in sweet and serious tones all souls to the house of prayer and to a better life. There are quickening sermons from the pulpit, and in private what tender, watchful striving with souls? When February comes, the crisis hour may be more serious than in January. February has its birds of temptation, its scorching suns of opposition, its choking thorns of worldliness. These may arrest and destroy the good work once begun. After-cultivation will watch over the seed and care for any immature growth. Look after these February birds, these February sins, these February thorns. Watch, work, pray, wait. Let there be the after-tillage of February.

Rain-Drop, Snow-Flake, & Co.

That is a firm equal to the doing of a vast amount of irreparable mischief. Let "Co." represent a quantity of time, say five days, and what a wrecking business this firm can accomplish! All that is needed is to combine these elements. Let there be a few days of warm rain, warm soft-footed rain pattering down on the lonely, stretching fields of snow, days of gray vapor sailing through the valleys like a vast, spectral fleet, and what a result follows! A great angry flood boiling and frothing, and rushing and roaring! Down through the valley it drives, snapping off the great pines as if weed-stalks, whirling away houses and barns for a dance of death, while the bridges are braids of straw that it tosses scornfully upon its waves. The one condition of this disaster is combination. Would you not prevent it if you could? Would you not bring to a halt the march of the rain, scatter the snow before the wind, and save life and property? It is prevention that is the best treatment for the combination of such elements.

There may be a freshet among your Sunday-school scholars. Take "Bob." In his character, there is a large amount of thoughtlessness. Let that combine with a certain coarse, sensational style of literature he finds in the public library, (alas that it should be there!) or a quantity of evil society in the neighborhood, or that irreverent, prayerless, irreligious element in the school or store, and then add the item of time, and you will have a freshet in that boy's life. Old barriers against purity and reverence and religion will be swept away. Prevent it. Think for "Bob." Ask about his reading. Have an eye to his associates. Arouse his conscience to the necessity of habits of prayer, and what a work of prevention you will accomplish! Saved from the freshet of death! Saved under God's blessing to everlasting life!

That Grate-Bar.

It was pound, pound, pound on the bar holding up the stove grate that it might be forced into its place. But no heavy hammer-blows could accomplish the work. How we puffed over that bar. One might as well have rapped with a toy-hammer on the base of a pier of the Brooklyn bridge, to force it into the East River. We took a file though and mildly, patiently rubbed down one end of the bar. Lo! into its appointed socket went that rebellious iron. Little file-strokes had done it.

Is not the lesson worthy of an application? Here in the Sunday-school class is a scholar very obdurate in some particular habit, or in his general attitude toward God, very hard and unyielding. You may give him all the hammer-hits you please, and they will defy you. Little file-strokes though, the patient, steadfast manipulations of love, will reduce and remove that obduracy. A trouble may arise in the church and show an iron front. Go at it with the sledge-hammer and the iron will mock you. Let the difficulty feel love's patient strokes, humble yet long-continued, and the iron bar will become submissive.

Class-Breaking.

Is not class-breaking a sin? You would not break up a class willfully, and yet as teacher you may do it carelessly. To do it effectually, you need only be one of those provoking teachers forever *not* there. A teacher's stability leads to the permanence of the class. Promptness in attendance comes before skill in teaching or fervency in praying. Just to be *there!* If you want trout, watch your line.

Christian Life and Work in Korea.

Rijutei is the name of a distinguished Korean nobleman, who is also a thorough scholar. For special services which he rendered the king during the recent rebellion he was offered a large sum of money. He asked, however, that instead of this he might have permission to go to Japan and study. He became interested in the Bible and the evidences of Christianity, and in a few months was converted to the Christian faith, and received into the Presbyterian mission. His brother has now come from Korea to Tokio, to join him, and to urge his return. But Rijutei prefers to remain at Tokio until he finishes a translation of the New Testament, adapted to the use of the Koreans. The circulation of this New Testament will be attended with much difficulty, for there is a law in Korea that if any Korean shall become a Christian he is to be put to death. About eighteen years ago an uncle of Rijutei accepted Christianity at the hands of some Catholic missionaries. The Korean authorities discouraged him by cutting off first his arms, then his legs, and last of all his head. Christianity has generally prospered under persecution and made headway in spite of obstacles. But when it is understood that converts are to be treated as Rijutei's uncle was, the spread of the Gospel is not to be looked for on a large scale. The rigidity of the old law has been much relaxed of late, and it is by no means certain that Christian converts would now be chopped to pieces. As Rijutei is a man high in official station and royal favor, it is probable that when he returns he will be able to secure large concessions in behalf of Christianity and Christians. Self-conceit and exclusiveness have possessed the Koreans to a remarkable extent, and have made them think their own religion the only correct one. Now that they have opened their doors to commerce, they may be more liberal in their religious views.—*Selected.*

A Graded Sunday-School.

THE FORWARD STEP THAT ONE OF OUR LOCAL INSTITUTIONS HAS TAKEN.

THE Franklin Street Methodist Sunday-school has just accomplished what is a novelty in that branch of educational work, and which is feasible only to such first-class institutions as the one named. Its importance, therefore, deserves more than a passing mention.

The superficial instruction on the part of the teacher, and the lack of study on the part of the pupil, are the manifest weak points in the Sunday-school idea. The system is better to-day than it has ever been, yet it is far from being what it can and should be in the line of education. The school has been considered too much as a place where an hour or two could be pleasantly passed on the Sabbath, where the scholars could be entertained without much, or with very little, work or study on their part, and consequently with very little profit. The idea is fast gaining ground that the methods now generally used can be much improved, that the Sunday-school can be made what it should be in reality, a school for Bible instruction, and thus more satisfactory results could be secured.

The public school of to-day is looked upon as the model in method and thoroughness of work, and while there are many points of difference between the two, yet progressive Sunday-school workers have sought to overcome the apparent difficulties and incorporate, as far as possible, the best features of the secular school.

The officers and teachers of the Sunday-school connected with the First Methodist Church, Franklin Street, have been for some time considering how their school might be improved and made more efficient.

A few months ago a committee, consisting of George S. Bennett, Dr. L. H. Taylor, Dunning Sturdevant, Mrs. E. Robins, and Mrs. J. D. Laciar, were appointed to consider and investigate the whole subject. This committee spent considerable time in studying the plans adopted in different successful schools; some of the more prominent were visited, and in every way were sought light and information. This committee made their report in the summer, which, after being thoroughly considered and discussed for some weeks, was unanimously adopted by the officers and teachers of the school, and the committee was instructed to carry out the recommendations of their report. The committee had a difficult and delicate task to perform—to take a school of 750 members and teachers and arrange them in the different grades sought to be established. It has taken two or three months to do this with all the necessary detail work, and yet it has been accomplished with the best of feeling on the part of both teachers and pupils. The present grading is of necessity made more on the standard of age than on attainments. A start has been made, and it is hoped that by time and experience the grading may approach nearer the ideal.

There are six grades, with a general or lecture class. The school uses the International Lessons throughout. The standard of promotion from one department to another is a general knowledge of the ordinary Sunday-school lessons, the age of the pupil, and especially the knowledge of the supplemental lessons studied in each class of the school, except in the normal and lecture classes. These supplemental lessons occupy the first five minutes of each lesson period, and contain valuable information in regard to the Bible and the Church.

The primary department is in charge of Mrs. Elias Robins. Here the children remain until they are eight years of age. They are taught, besides the regular lessons, the beatitudes, a number of verses of Scripture, and several psalms, and are then promoted to the intermediate department.

This class is in charge of Mrs. J. D. Laciar. Here the children remain three years, or until they are eleven years of age. The instruction is mainly oral. They are taught the regular lessons and, as supplemental lessons, the catechism of the Church, the ten commandments, and the apostles' creed. On passing an examination in the supplemental lessons they may be promoted to the junior department.

In the latter the pupils, male and female, are assigned to separate classes. Each class contains six or eight pupils who sit around a table, the drawer of which holds their order of exercises and singing books. There are thirty-two classes in this grade. The pupils remain in this department four years, or until they are fifteen years of age. These classes are divided into four sections, representing the four years of study in this department. The first section occupy seats to the right, immediately in front of the superintendent, the second section at the left, immediately in front of the superintendent, the third section behind the first, and the fourth section behind the second. The teachers go with their classes as they are promoted from section to section in this department.

The first section contains the most recent pupils from the intermediate department. The classes of the first section remain in that section one year, and then, if able to pass a satisfactory examination in the names of the books of the Bible and the five doctrines of grace, may be promoted with their teachers to the second section.

The classes of the second section remain in that section one year, and then, if able to pass a satisfactory examination in Bible biography from Adam to the Judges, the apostles' creed, and the beatitudes, may be promoted to the third section.

The classes of the third section remain in that section one year, and then, if able to pass a satisfactory examination in Bible biography, the Judges and the Kings, the ten commandments, the great and new commandments, may be promoted to the fourth section.

The classes of the fourth section remain in that section one year, and then, if able to pass a satisfactory examination in the biography of the New Testament, Paul and his co-workers, the Maries,

women of note of the Old and New Testaments, and the eight points of church economy, may be promoted to the senior department.

In the senior department the classes occupy such rooms in the gallery as may be necessary. The members of this grade will remain in these rooms for three years. Supplemental lessons on the geography of the Bible and the history of the Bible as a book will be studied. Those who have remained three years and can pass an examination on the supplemental lessons, and who desire it, may be promoted to the normal class. The three large classes in the senior department are taught by Mrs. F. V. Rockafellow, H. H. Derr, and Dr. G. A. Wells. Each room is supplied with a blackboard and maps.

In the normal class the regular International Lessons are studied very briefly, and for two years the class will study a regular normal course. At the end of two years the members of the class who can pass a satisfactory examination on the studies pursued may be promoted to the reserved corps. The class have seats on the main floor during the opening and closing exercises, and use for recitation one of the rooms on the first floor of the building, furnished with blackboard and maps. The class consists of thirty members, and is in charge of Dr. L. H. Taylor.

The reserved corps consists of those graduates of the normal class and others who are specially fitted for teaching. The members of this class will act in turn as substitute teachers, and will study the lesson one week in advance of the rest of the school. This class has fifteen members, occupies one of the rooms in the gallery, and is in charge of Dr. S. J. Coe.

The lecture or general Bible class is for those graduates of the senior department who do not wish to enter the normal class, and for all others who wish to study the lessons without entering the graded system of the school. Visitors and strangers are made welcome to seats in this class. The class meets in one of the gallery rooms, and is in charge of Gustav Hahn, Esq.

The building having been constructed for Sunday-school purposes, on the plan of a semi-circle, with its separate rooms for the different departments, is particularly well adapted for the purpose of grading.

Promotions are made from one department to another by examinations held once a year by an executive committee. The classes are all organized into missionary bands, and the annual collection is taken in March of each year.

As good teaching is essential to success, the teachers hold on Thursday evening a teachers' meeting for the study of the lesson for the following Sunday. These meetings are largely attended, and are made interesting and helpful by engaging the several teachers to prepare special information on certain points of the lesson, and the discussion of topics of practical value in regard to Sunday-school work.

The music of the school is greatly assisted by the Philharmonic Club, an orchestra consisting of violins, violoncellos, base viol, cornets, trombone, flute, and grand piano. Their opening and closing pieces are very finely played and are especially attractive.

The library is located on the first floor, and the books are left at the library window as the members of the school enter the building, and the new selections are received as they pass out. The library contains eight hundred books, and selections are made at home by means of catalogues, each member of the junior and more advanced classes having one at home. W. S. Carpenter and four assistants have charge of the library.

The school numbers seven hundred and fifty, and the average attendance is between five and six hundred. The Sunday-school board holds stated meetings once a month for the transaction of business. The general officers of the school are as follows: George S. Bennett, superintendent; Dunning Sturdevant, male assistant superintendent; Mrs. Z. Bennett, female assistant superintendent; E. S. Morgan, secretary; Elias Robins, treasurer; Dr. Geo. A. Wells, chorister.—*From Wilkes-Barre (Pa.) Record.*

A Room for Every Class.

BY A TEACHER.

The difficult point with a Sunday-school teacher is usually found to consist in fixing the pupils' attention, and in retaining it. Why is this? Is the lesson less interesting than many learned in the secular schools? Certainly not.

Does not the trouble result from the multiplicity of classes reciting at the same time in the same room, and each likely to disturb the others, thus preventing an undivided attention to one's own teacher?

Attending Sunday-school one day last August, when the intense heat had driven most of the pupils and teachers from the city, I found the regular order of the classes quite broken up. The pupils assigned me consisted of stray scholars gathered from various classes. Almost all in the part of the school-room in which was my regular seat were thus brought together, making a class not large, but of quite respectable size. The teaching that afternoon was altogether different from any thing I had experienced in teaching classes in the general room; in fact, it was an absolute delight. There was no difficulty in securing attention; the absence of all distractions had effected that. Each pupil heard the answer given by her most remote classmate; we seemed to be reciting, as a class, in an altogether new manner.

Long after school was over, I pondered over the strange feeling of having successfully secured the interested attention of the entire class, and thought how much more like a real school, like a secular school, had been the exercises. Then I asked myself if a successful secular school could allow the voice of more than one teacher in the room. My mind went back to the experience of childhood, and dwelt on one instance, in which a single room was divided by a niggardly committee between two teachers. I would rather not attempt to describe

the scenes of that room lest I should be suspected of drawing largely upon my imagination.

The final result of my reflections was this, that the successful secular school must be the model for the successful Sunday-school, and the time must come when a distinct room for each class during recitation will be an absolute requirement.

"How absurd!" exclaims one. "It will be simply impossible." Another, perhaps, sees no way to remove the difficulty but by the introduction of a vast number of removable partitions, involving an almost endless amount of vexation and expense. There seems to me to be a simpler method: reduce the number of classes by increasing their size, and the riddle is solved.

When this plan first dawned upon me, I saw in imagination a church with quite a limited number of rooms—one, occupied by the infant class; one, used by the society for its class-meeting, and the lecture-room used for prayer-meetings and Sunday-school purposes. The whole school would gather for opening exercises in the lecture-room; then, the infant class (supposing no movable partition) would file into its room; the adult pupils into the class-room, and the remainder, forming an intermediate class, would remain where they were, and be taught by the appointed teacher. No movement being allowed by superintendent, librarian, etc., during this recitation, there would be nothing to distract the attention.

Think of the amount of time saved that is now usually spent in appointing teachers for classes whose regular teachers are absent; think of the quiet gained since the superintendent finds no need of moving around and whispering; think, in fact, of the whole school without loss of time, fixing its attention upon the lesson, just as they are accustomed to do in secular schools.

But you will perhaps say, "This sets free a large number of teachers who are now connected with the schools, and lessens the interest in this department of church work." Not necessarily. It allows the church an opportunity of selecting its most available teaching talent, for not all men are equally apt teachers, and allows us to remove all the other teachers into the adult class in which their interest in the school still continues. Perhaps this very enlargement of the adult class might be a means of gathering into the Sunday-school as learners those who have hitherto taken no interest in it.

In large churches, where are a greater number of class-rooms, we might find it desirable to make some three or four classes out of this intermediate class, arranging them by age, attainments, etc.

In the number of the "Methodist Quarterly Review" for July, 1871, Dr. Freeman sketches the growth of the Sunday-school idea in our Church. First, it was a school which taught the poorer classes to read and write, and also taught something of God's word; little by little these secular teachings were excluded, the children of all classes were gathered for religious instruction alone, then larger children were admitted, and at length classes were formed for adults. We who advocate improving the general character of the school instruction would enlarge the adult class at the same time.

The appointment of the same lesson for the entire school has made this change an easy one. Once bring it about, and we shall more readily reach the true idea of Sunday-schools, making them the department of the Church in which a regular and systematic study of the Bible is pursued by all its attendants, from the aged to the extremely youthful.

The Brilliant Teacher.

BY MARY F. LATHROP.

In all the line of Sunday-school work there is no such conspicuous failure as the brilliant teacher. The brilliant teacher is more properly a lecturer, for he holds the class by his vivid word-pictures and striking narratives, to the exclusion of that interchange of ideas which forms the basis of true teaching. The brilliant teacher is a person of culture and of many social advantages; his mind has been broadened by travel and experience. He is well read, and a fluent and interesting talker, and right there lies the danger; his teaching is almost sure to be intellectual rather than heartfelt, "all head and no heart."

I regret to say that usually the brilliant teacher is conceited, though he is sometimes able to conceal this fault almost entirely. His mode of teaching is essentially superficial. Carried away by his own fluent brilliancy and the charm it has for his hearers, he neglects to impress the vital truths of the lesson, and so fails as a soul-winner. He deals with the historical, the archæological, the philosophical part of the lesson, not with its personal application to the needs of his scholars. His summing up is a nicely rounded, brilliantly worded piece of generalization, which tickles the brain, but does not touch the conscience. On the whole the brilliant teacher is a clear waste of good material.

One never hears of many conversions in his class, which is always large, and always enthusiastic over their teacher. In the rarefied atmosphere of philosophical brilliancy, spirituality is apt to languish and mild critical inquiry flourishes. The scholars are interested, not in the great truths of Christianity, but in the teacher's brilliant lectures on those truths. The question is not "What shall I do to be saved?" but "Did you ever hear any thing as charming as Mr. Blank's presentation of the philosophical aspects of salvation?"

What is needed? The brilliant teacher must get out of self and into Christ. There seems no earthly remedy, but when the finger of God touches his heart and awakens him to a sense of his duties and responsibilities he becomes our best, our most earnest and successful worker. His gifts rightly used make him a "leader in Israel," a thoroughly equipped warrior in the Lord's host.

Put Yourself in Their Place.

BY MARGARET MEREDITH.

My father read the other day at family prayers a chapter of the Apocrypha. It was simple and straightforward, no doubt, and sounded much like many familiar portions of Scripture, and yet I could not take it in. The ideas came too fast. Had they been the well-known phrases, dropping out one by one, each instantly conveying its meaning for long years attached to it, they would not have seemed to crowd upon me at all.

This made me realize the difficulty which people unfamiliar with the Bible must experience in our ordinary church-reading; and more particularly the difficulty experienced by children in Sunday-school. To their ears, little used to our sweet favorite passages, the hasty reading we give them or get from them may often be unintelligible. A certain slowness of progress through verses which are thoughtful, even epigrammatic, must be desirable in teaching children, or the very text of the lesson which we are beginning will not get into their minds; and a gentle running commentary and questioning will be a most useful step in the day's instruction; and that not only when the thoughts are abstruse, or seem so to us; they will always be too abstruse to them to pour into their minds closely one upon another.

This thought will be found especially pertinent when we study those books which are wholly doctrinal, with no narrative. Then we need to realize how entirely different in capacity to follow the meaning of a paragraph is the teacher's mind, long familiarized with the Bible, which grasps each sentence as a whole as a matter of course, and the beginner's mind, which, while it is struggling to grasp word by word one clause and retain it, loses the next clause, and so goes stumbling on.

The Soldier's Duty is Obedience.

What motive should we urge upon our pupils in soliciting contributions to the missionary cause? Shall we urge emulation? This is the devil's weapon, not to be lawfully used in fighting Immanuel's battles. Shall we urge the probable damnation of the heathen without this knowledge? Of this we know nothing. Shall we speak of the blessedness in this life if men receive the glad tidings? In many lands the first converts to the faith have been called to lay aside the joys of home, sometimes to pass by means of a martyr's death to the heavenly inheritance. Is there any motive we dare urge but obedience to the Captain's command? Back of us is the Infinite "Go." That is enough.

There never were so many meetings for the study of the Bible as are now held in Boston, New York, Chicago, and all the other centers of population; never such congregations attending these meetings; and never so many teachers' classes for study, even in remote villages. And yet there are people to tell us that the Bible is not studied in the Sunday-school as thoroughly nor as generally as it was in the days of the fathers.

Opening and Closing Services for First Quarter of 1885.

OPENING SERVICE.

I. Silence.

II. The Doxology. "Praise God, from whom," etc. [Tune, Duke Street.]

III. Responsive Sentences. [Psa. 121.]

Supt. I will lift up mine eyes unto the hills,
School. From whence cometh my help.
Supt. My help cometh from the Lord,
School. Which made heaven and earth.
Supt. He will not suffer thy foot to be moved.
School. He that keepeth thee will not slumber.
Supt. Behold, he that keepeth Israel shall neither slumber nor sleep.
School. The Lord is thy keeper:
Supt. The Lord is thy shade upon thy right hand.
School. The sun shall not smite thee by day, nor the moon by night.
Supt. The Lord shall preserve thee from all evil:
School. He shall preserve thy soul.
Supt. The Lord shall preserve thy going out and thy coming in
School. From this time forth, and even for evermore.

IV. Singing.

V. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.*

VI. Announcements, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

School. Open thou mine eyes, that I may behold wondrous things out of thy law.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

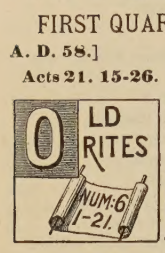
* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: THREE MONTHS' STUDIES IN THE ACTS OF THE APOSTLES.

A. D. 58.] LESSON V. PAUL AT JERUSALEM. [Feb. 1.

Acts 21. 15-26. [*Commit to memory verses* 17-19.]



15 And after those days we took up our carriages, and went up to Je-ru'sa-lem.

16 There went with us also *certain* of the disciples of Ces'a-re'a, and brought with them one Mna'son of Cy'prus, an old disciple, with whom we should lodge.

17 And when we were come to Je-ru'sa-lem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gen'tiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gen'tiles to forsake Mo'ses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gen'tiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

General Statement.

And now at last Paul is at the goal of his journey, the city which to every Jew was holy as the dwelling-place of God. The apostle enters its gate surrounded by companions, and within its walls is welcomed by friends, yet he sees on every hand lowering faces, and knows full well that dangers are impending. Beneath the roof of the stanch old Mnason the apostolic company spend an evening listening to memories of the early days, and the next morning are ushered into the presence of "the Lord's brother," James the Just, the saintly and stern head of the disciples in Jerusalem. With him are assembled the elders of the mother Church, many of whom, doubtless, had looked upon the face of Christ, and some of whom may have seen him on the cross. Here Paul recounts the wonders of grace wrought among the Gentiles, and shows that the same gifts of the Spirit have been poured out upon them as on the Jewish believers. They listen, and rejoice at the mercy of God, and for themselves are satisfied. But they remember the thousands of Jews, who, though Christians in name, are yet in the bonds of a narrow belief, and they give to Paul counsel which, if followed, may conciliate them, and turn them from enemies to friends. As the report has gone abroad that Paul is an apostate from the Jewish law, and an enemy to its customs, they recommend him to join with four Nazarites in an act of consecration in the temple, thereby to show that he is loyal to the traditions of the fathers. Another man would have stood upon his right of freedom, and refused to submit to the unnecessary yoke, but Paul was willing to deny himself to the very dust, if need be, to save one soul. He assented, and we see him standing in the Nazarite's room in the temple, with shorn head, performing the ceremonial of one who was under a vow.

Explanatory and Practical Notes.

Verse 15. After those days. The time spent at Cesarea, from five to seven days. **Took up our carriages.** Rev. Ver., "Our baggage." The word means "the things to be carried." **Went up.** From Cesarea on the sea-coast to Jerusalem among the mountains, a journey of three days, as they go on foot.

16. Went with us certain. Paul's party had now grown to large proportions, giving safety to his person and dignity to his errand. They were to present to the jealous Jewish Christians of Jerusalem the offerings of the Gentiles, as a token of fellowship. **Brought with them.** The text may be translated either "bringing us to Mnason," that is, taking the apostolic company to the house of Mnason, or as it is in our translation, and also in the Rev. Ver., indicating that Mnason went to Cesarea to meet his guests. **One Mnason.** Nothing else is known concerning this brave old disciple who was willing to receive into his house the man most hated in the Jewish world. **An old disciple.** Not necessarily an aged man, but, as in Rev. Ver., "an early disciple," either one of those converted on the day of Pentecost, or perhaps a follower of Christ during his earthly life. It may be that from him Luke obtained some facts in his Gospel and the earlier chapters of Acts. **With whom we should lodge.** Since the city was crowded at the feast of Pentecost, such an arrangement was necessary. (1) *Let us welcome the disciples of Christ to our homes.* (2) *How beautiful the sight of an old and experienced disciple!*

17. Come to Jerusalem. This was Paul's fifth visit since his conversion, and his last, for he left it a week later a prisoner in chains. **The brethren.** The Church in Jerusalem was mainly Jewish, and intolerant of Gentile Christianity; but there was in its membership a section of broad-minded, progressive believers, who appreciated Paul and his work, and these gave him a welcome which was all the more encouraging because of premonitions of danger.

18. The day following. Wherever Paul goes, whether as pilgrim or apostle, he is ever prompt in his errands. **Paul went in with us.** Luke and the seven European brethren (Acts 20. 4) were present at this interview. From the epistles, we learn that one of its objects was to present the gifts of the Gentile Christians. **Unto James.** Called "the Lord's brother," for he was the son of Mary and Joseph. He was not one of the original twelve apostles, but was the pastor or "bishop" of the Church in Jerusalem. At this time the apostles had scattered upon their mission to various lands. James was the recognized leader of Jewish Christianity, yet he had given the most cordial indorsement to Paul's work among the Gentiles. **All the elders.** The leading members of the Church, chosen by seniority or ability to positions of influence. **Were present.** Showing that this was a formal and appointed meeting.

19. Saluted them. Probably, according to the Oriental manner, by embracing with a kiss upon the cheek. **He declared.** This statement was made to show the believing Jews that the hand of God had been in the spread of the Gospel among the Gentiles. It was not in any sense a report to the Church in Jerusalem as from one who was subordinate to them. **Particularly.** Rev. Ver., "one by one." **What things God had wrought.** Laying stress, not on his own labors, but on the divine working, the salvation of souls, the gifts of the Spirit on Gentile believers, and the evidences that God owned the work. **By his ministry.** The original word is that from which "deacon" is derived, meaning "service." (3) *Let God have all the glory in our work, for he gives all the success.*

20. They glorified the Lord. Plainly a full indorsement of the apostle and his course. I see no evidence of a strife among the leaders of the Church, whatever may have been the parties among its members. Yet these elders recognize the necessity of

placating, if possible, the resentment of the ignorant multitude against the apostle. **Thou seest, brother.** Paul knew by experience, as well as by report, how many among the Jews were in greater or less degree believers in Christ. **How many thousands.** Literally, "how many myriads, or tens of thousands :" a term used not definitely, but popularly, for "innumerable," or "a multitude." Not all of these were enlightened believers, with living experience. Most of them were people who accepted Jesus as the Messiah, but retained all their former Jewish ideas; and in the troubles of the next ten years but few were found faithful, for the number of Christians who left the city at the Roman invasion was small. **Zealous of the law.** "The law" was a vague term, referring not only to Moses's enactments, but to the cumbrous mass of additional precepts, touching every department of life, given by the scribes to keep the Jews apart from the world. The Jews of Jerusalem were the most bigoted and narrow in their views, of all the earth, and the Christians of Jerusalem, with some noble exceptions, shared in their intolerance. (4) *How hard it is to reach a standpoint where the view of other people and their opinions is broad and generous!*

21. They are informed of thee. This report was partly right and partly wrong, but readily accounted for when we remember the bitterness of party strife, and the prejudiced views to which it leads. It was right in that Paul held that the law had no saving power; but wrong in the inference that he counseled Jews to disregard their customs. **Teachest all the Jews.** From the fact that he did not teach the Gentiles to obey the law of circumcision and the Jewish customs, they supposed wrongly that he urged the Jews themselves to abandon them. **To forsake Moses.** Literally, "apostasy from Moses," the highest treason, in the Jewish thought. **Not to circumcise their children.** He had taught that neither circumcision nor uncircumcision was important; but the charge made by his enemies was a perversion of his utterances. **Walk after the customs.** The usages which marked the Jews as peculiar among men, and compelled them to avoid Gentiles and associate only with each other. (5) *The hardest slander to meet is one which is half true and half false.*

22, 23. What is it? "What now is to be done?" **The multitude must needs come together.** In a time when Jerusalem was crowded with Jews from every land, the news of Paul's coming was sure to spread, to be talked about, and might lead to some result. **Do therefore this.** This project was evidently a carefully laid plan, and but for unforeseen events might have conciliated the opposition to the apostle. Some commentators, as Wesley and Farrar, think that Paul acted unwisely in acceding to it, but most writers regard it as a proper act of conciliation. It would seem from Acts 23. 11, that his course had divine sanction. **Four men which have a vow.** Vows among the Jews were generally for a month, during which the person who made it drank no wine, and allowed his hair to grow. At the close, he spent a week in the temple, offered certain sacrifices, had his head shaven, and the hair burned upon the altar, as a token of surrender to God's service.

24. Them take. It was customary for men to unite in the manner here proposed, with those who were fulfilling a vow, and the service was in high esteem among the Jews. **Purify thyself.** With certain ceremonial washings and sacrifices. **With them.** The best authorities differ in their opinion as to whether or not Paul himself took the Nazarite's vow, or only joined in certain of its ceremonies. **Be at charges.** Join with them in the expense, which would be for eight lambs, four rams, unleavened bread, flour, and drink offerings. **Shave their heads.** In our opinion Paul's head was shaved, and he took the Nazaritic vow for the remainder of the thirty days. **All may know.** In this public manner, Paul would show that he had not renounced the Jewish customs, but was himself obedient to the legal requirements. **Walkest orderly.** Literally, "according to rule." (6) *We should seek by all means to conciliate others, even to the denial of ourselves.*

25. As touching the Gentiles. This was said to show that the suggestion was not intended to apply to Gentile believers. **We have written.** A reference to the decision of the conference at Jerusalem. Acts 15. **From things offered to idols.** The meat which came from idol-temples, the eating of which might seem to sanction idolatry. Yet Paul in 2 Cor. had written that a Christian had an abstract right to eat any kind of meat set before him, though, for the sake of his influence, he recommended, but did not command, abstinence. **From blood.** From the eating of blood, which was especially opposed to the Jewish law. **Strangled.** Because such would contain the blood. **From fornication.** An immorality very common among the Gentiles, and not opposed by any public sentiment. (7) *Christianity has greatly elevated the moral standards of society.*

26. Paul took the men. He acted upon his own principle of "all things to all men," for the sake of saving some, and would do any thing from charity, while refusing to do it as a requirement of salvation. **Entered into the temple.** In a room in the Court of the Women, set apart for such uses. **To signify the accomplishment.** He was to remain there seven days until the completion of the service, and the presentation of an offering.

HOME READINGS.

M. Paul at Jerusalem. Acts 21. 15–26.
Tu. The disciples at Jerusalem. Acts 15. 1–12.
W. The speech of James. Acts 15. 13–29.
Th. Successful work. Rom. 15. 13–33.
F. Zeal required. Rom. 12. 1–13.
S. Fulfilling the vow. Acts 18. 18–28.
S. Payment required. Eccl. 5. 1–7.

GOLDEN TEXT.

And when they heard it, they glorified the Lord. Acts 21. 20.

LESSON HYMN. S. M.

Hymnal, No. 484.

Through Jesus Christ the Just,
My faint desires receive,
And let me in thy goodness trust,
And to thy glory live.

Whate'er I say or do,
Thy glory be my aim;
My offerings all be offered through
The ever-blessed name.

Jesus, my single eye
Be fixed on thee alone;
Thy name be praised on earth, on high;
Thy will by all be done.

TIME.—The spring of A. D. 58, immediately following the last lesson.

PLACE.—Jerusalem. [See Descriptive Index.]

RULERS.—See Lesson IV.

DOCTRINAL SUGGESTION—The law and the Gospel.

QUESTIONS FOR SENIOR STUDENTS.

1. The End of the Journey, v. 15–17.
What is meant by "our carriages?"
Who accompanied Paul on this journey?
With whom was he to stay at Jerusalem?
How were he and his company received?

2. The Report to the Elders, v. 18, 19.
When did they meet the rulers of the Church?
Who presided over the council? ver. 18.
What was the salutation?
Of what did Paul make a report?

3. The Offering in the Temple, v. 20–26.
How was his report received?
Of what was the apostle accused?
What was he advised to do?
What do we know of the Nazarites?
What counsel was given to the Gentile converts? ver. 25; chap. 15. 28, 29.
How was the expense to be met?
Did Paul act according to the advice of the council?

Practical Teachings.

How does this lesson show—

1. That salvation is a divine work?
2. That hinderances may come from the brethren?
3. The desire of good men to aid the weak?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The End of the Journey, v. 15–17.
Where did Paul's journey end?
What is meant by "carriages?"
Who came with Paul's party?
Who was to be their host in Jerusalem?
How were the travelers received?

2. The Report to the Elders, v. 18, 19.
How long did Paul wait before reporting?
To whom did he report?
Who was James? Gal. 1. 19.
Who were present with him?
What did Paul report?

3. The Offering in the Temple, v. 20–26.
How was the report received?
Of what nation were most of the believers?
What had they heard about Paul?
What test did the elders propose?
What would this show to the Jews?
Who were declared free from the Jewish law?
What was required of the Gentiles?
How did Paul receive the request of the elders?
What was the offering required? Num. 6. 13–15.

Teachings of the Lesson.

Where, in this lesson, are we shown—

1. Joy over the spread of the Gospel?
2. The danger of receiving false reports?
3. The duty of yielding to others in minor matters?

QUESTIONS FOR YOUNGER SCHOLARS.

From Cesarea where did Paul go? **To Jerusalem, the end of his journey.**
Who welcomed him? **The brethren in Christ.**
Where did he go with his friends the next day? **To meet the apostle James, who was a very holy man.**
What was James sometimes called? **The Lord's brother.**
Who were present at this meeting? **All the elders of the Church of Jerusalem.**
What did Paul tell them? **What great things God had done for the Gentiles.**
What did they do? [Repeat the GOLDEN TEXT.]
Then what did they say? **That a great many of the Jews had believed in Jesus.** [**Jewish law.**
What were the Jews very particular about? **The**
What did some of them think about Paul? **That he was an enemy of the law.**
What else? **That he had been trying to make the Jews not to be Jews any longer.**
What did these elders advise Paul to do? **To go to the temple and keep the law of the Jews.**
What good did they think it would do? **They thought when the Jews saw him in the temple obeying the rules, they would not believe the stories they had heard about him.** [**necessary.**
What did Paul think about it? **That it was un-**
How did he show his Christian spirit? **By being willing to do it for the sake of the Gospel.**
What did he do? **Went into the temple to stay seven days.**

Words with Little People.

Unless you have really tried it, you do not know how happy it makes a little girl to give up her own way, and *pleasantly* do just what mother thinks is best, or how very happy a little boy is who does something he does *not want* to do to make others happy for *Jesus' sake*. If you have never tried it, begin this week and remember: "Even Christ pleased not himself."

THE LESSON CATECHISM.

[For the entire school.]

1. How were Paul and his companions received at Jerusalem? **The brethren received them gladly.**

2. What did the brethren do when Paul told of the results of his ministry among the Gentiles? **"They glorified the Lord."**

3. With what was Paul charged by Jews zealous of the law? **With teaching Jews to forsake Jewish customs.**

4. What did the brethren advise Paul to do? **To purify himself according to the law.**

5. What did Paul do? **He purified himself.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Seven Principles of Christian Conduct.

I. THE PRINCIPLE OF FIDELITY.
We....went up to Jerusalem. v. 15.
"Be strong, and of a good courage." Josh. 1. 9.
"Be strong in the Lord." Eph. 6. 10.

II. THE PRINCIPLE OF BROTHERHOOD.
With whom we should lodge. v. 16.
Brethren received us gladly. v. 17.
"We ought....to love one another." 1 John 4. 11.
"We love the brethren." 1 John 3. 14.

III. THE PRINCIPLE OF LOYALTY.
Declared....God had wrought. v. 19.
They glorified the Lord. v. 20.
"God....worketh in you." Phil. 2. 13.
"Not of yourselves... gift of God." Eph. 2. 8.

IV. THE PRINCIPLE OF LIBERTY.
All zealous of the law. v. 20.
"We are delivered from the law." Rom. 7. 6.
"Not under the law, but under grace." Rom. 6. 14.
"Stand fast....in the liberty." Gal. 5. 1.

V. THE PRINCIPLE OF CHARITY.
They are informed of thee. v. 21.
Teachest....Jews....forsake Moses. v. 21.
"Judge not....be not judged." Matt. 7. 1.
"Why dost thou judge thy brother?" Rom. 14. 10.

VI. THE PRINCIPLE OF PURITY.
Keep....from....idols....fornication. v. 25.
"The will of God....your sanctification." 1 Thess. 4. 3.
"Your bodies are ...members of Christ." 1 Cor. 6. 15.

VII. THE PRINCIPLE OF CONCILIATION.
Then Paul took the men. v. 26.
"Free from all....servant unto all." 1 Cor. 9. 19.
"By love serve one another." Gal. 5. 13.

ADDITIONAL PRACTICAL LESSONS.

What the Christian Should Be.

1. The Christian should be bold to go wherever his duty calls him, fearless of results. v. 15.

2. The Christian should be hospitable, giving welcome to all who own Christ as their Lord. v. 16.

3. The Christian should give God all the glory for the good he has done. v. 19, 20.

4. The Christian should be careful not to misrepresent others, nor circulate false reports, which may turn their good deeds into evil. v. 21.

5. The Christian should deny himself, and submit even to what may be unnecessary, in order to avoid trouble in the Church of Christ. v. 23–26.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

EMINENCE of any kind is a thing full of trouble and danger. Men who play a prominent part in life are exposed to envy, calumny, misunderstanding, and even hatred. I was myself informed, eight years ago, in London, that Mr. Moody and Mr.

Sankey had come there upon a money speculation! And last winter I was told by a gentleman from the colonies that he had destroyed a number of copies of Sankey's hymns sent him for distribution, because of the indignation he felt against the evangelists—having been, as I found, utterly misinformed both as to their object and their mode of procedure.

And so it was with the apostle Paul. His name was familiar to his countrymen. In Syria, in Asia, in Macedonia, in Greece, he had done a great work, and left behind him lasting results. And in every place he visited he had sought out those of his own nation. Yet what was his reputation at Jerusalem? He was not known as one who served with a true heart the God of his fathers, and who had given up personal comfort, honor, and safety, that he might benefit others. The Jews at Jerusalem, the great mass even of the Christian Jews, knew of him as a man who taught his countrymen every-where to forsake the law of Moses and the customs which had come down to them from their fathers. This was what report said of him. And the charge, a false one as we know, was one which tended to excite hostile feeling toward Paul in those who ought to have loved and honored him for his work's sake. These Christian Jews, though believing in Jesus as their Messiah, had not passed into the full light and liberty of the Gospel, and still clung tenaciously to their old ceremonies and observances. To condemn or neglect these was in their eyes sacrilege. And the feelings of suspicion and distrust with which they regarded Paul would naturally be extended to the churches which he had founded.

However lightly the apostle may have regarded the esteem in which he was personally held (see 1 Cor. iv, 3) among men, he could not be indifferent to any thing which affected the unity of the Church and the love which ought to exist between brethren in Christ. He had come to Jerusalem for the express purpose of strengthening the bond of brotherhood between the Church in this place and the Churches of the Gentiles. The glory of the Lord in the unity of his people was the aim immediately before him, and for this he was willing to brave every danger.

It was a large party that arrived at Jerusalem with Paul. There was Luke the physician, to whom we owe the careful narration of all that happened; there were three representatives of the Churches in Europe, one from Berea, and two from Thessalonica, three from the lands west of the Ægean, namely, two from "Asia" (one at least being an Ephesian, ver. 29), and one from Derbe, besides Paul's long-tried companion and helper Timothy (chap. xx, 4); and with these were several of the Cesarean disciples, and Mnason the Cyprian, who was to be their host. There were a few "brethren" by whom they were gladly welcomed, and the next day all the elders met, under the presidency of James, to confer with Paul. These were the chief men of the Jerusalem Church, and there must have been many of the disaffected among them. Now what steps did Paul take to remove the misconception that had been formed concerning himself and his work?

1. He related the simple facts. Even without the aid of eloquent speech the narrative must have been a thrilling one. Since he was last in Jerusalem Paul had revisited the churches he had founded in Galatia and Phrygia (chap. xviii, 23), and, later on, those in Macedonia and Greece (chap. xx, 1, 2), and there would be much that was interesting to relate of these visits. But the work in Ephesus, where he had labored for two years, and which had spread throughout the neighborhood, so that "all they which dwelt in Asia" had heard the word of God (chap. xix, 10), the story of the magicians foiled, and of the magic volumes given to the flames, of the tumult raised by Demetrius and his companions, and of Paul's escape from the danger with which he was threatened, must have moved them in the highest degree. They saw that divine protection, guidance, and blessing had been with the apostle. All carping objection was silenced, and the first utterance that came from their lips was, "Glory to God."

2. Together with the delegates from the Gentile Churches, he presented the money which had been collected for the relief of the "poor saints" at Jerusalem (Rom. xv, 26, 31; 2 Cor. viii, 1–4). Though not mentioned in Luke's narrative, this must be understood from other passages. And this visible fruit of the work of God among the Gentiles no doubt went far toward dispelling prejudice and establishing a feeling of brotherhood.

So far Paul had been successful; and deeply must he have rejoiced when he heard the assembly of elders glorify God for the work done among the Gentiles. But the rank and file of the people had yet to be reached, and a method was suggested to him (ver. 23, etc.) which will doubtless be explained in other notes, and need not be dwelt on here. The point to be noticed is Paul's readiness to do what he could to promote unity. He might have answered that, as the apostle of the Gentiles, it was not his duty to conciliate the prejudices of the crowd. But he was ready to act on the principle he had himself laid down (Rom. xv, 1, etc.), and to bear the infirmities of the weak.

We cannot all do Paul's work, but we may glorify God in Paul's way: by relating his wonderful doings, by helping the needy, by taking pains to remove every stumbling-block from the weak. It is when the working of God becomes truly manifest that objectors are silenced.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

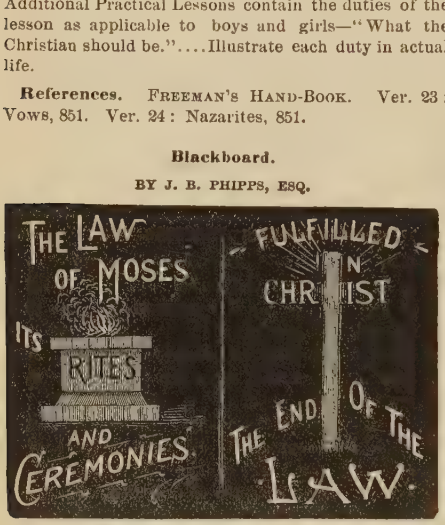
Begin by drawing a rough map of Palestine, showing Cesarea (where Paul was at the opening of the lesson) and the road to Jerusalem....Explain "an old disciple;" "James, the Lord's brother;" "zealous of the law;" "Nazarite's vow."....Show why Paul submitted to this demand, and observed the vow which was not required under the Gospel....Explain

what was included in this vow, but avoid long discussions concerning details....The Analytical and Biblical Outline suggests a line of teaching adapted to adult scholars—"Seven Principles of Christian Conduct." Show how these are presented in the lesson: let the references be searched and read by the scholars....The Additional Practical Lessons contain the duties of the lesson as applicable to boys and girls—"What the Christian should be."....Illustrate each duty in actual life.

References. FREEMAN'S HAND-BOOK. Ver. 23: Vows, 851. Ver. 24: Nazarites, 851.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The blackboard illustrates that portion of the lesson which speaks about the Jewish law, and it shows the doctrine that Paul preached, that is, Christ came not to destroy, but to fulfill, the law. The altar of burnt-offering is here shown at one side; on the other side is the cross, emblematic of the greater sacrifice of Christ, the end of the law. Paul preached Christ and him crucified, and his present action, in purifying himself in accordance with the law, he deemed unnecessary, but did it for the sake of peace.

DIRECTIONS. In placing illustrations on the board, a useful help is a ruler, made like a carpenter's square. Place one piece of it against the side of the board, and the other will be straight across the face of the board. like this: ⌐. With dark blue chalk make faint lines across the board where you wish to make letters. Any one can draw an altar like this one; it is simply straight lines made with white chalk and the ruler. If you use colored crayon, make the flames with red and yellow, the rays of light with yellow.

Lesson Word-Pictures.

A peaceable band of travelers on their way to Jerusalem. Among them is that man with long, serious face whom we have often noticed in previous travels, the apostle Paul. We watch them as they halt for the noon-rest in the shade of some leafy tree, as they pitch their tents for the night, or as they turn aside to the shelter of some hospitable home. At last, there is Jerusalem, the mother-city, holy city, city of God! How welcome the sight of its walls and towers! So peaceful, restful, is the aspect of Jerusalem! Do the guard at the gate see in that quiet pilgrim-band any reason to suspect that it will be the occasion of a whirlwind soon to burst forth and rage all over Jerusalem? No, they only see tired asses that bearing tired riders file through the gloomy gates of stone. They wind through the narrow, crooked streets. They halt before a door at which an old man appears. We seem to hear their salutation, "Peace be to this house," and his response, "Come in, ye blessed of the Lord." And the welcome from the brethren on the morrow, how ready and cordial! No sign of the whirlwind here. There is James. Around him are the elders. We hear the words of Paul detailing his ministry among the Gentiles. The faces of his hearers kindle. Their hearts exult. Their voices are lifted in thanksgiving. But they are thinking of others, of the many Jews among the Christians who are zealous for the law. Will he make concessions to their prejudices? Will he join a little group who have taken a vow? On the following day the apostle stands in the temple-courts with those who are burdened with a solemn promise. It is a scene of peace. Around them rise the majestic walls of the temple. At the altars stand the priests in their sacred garb. The smoke of offering calmly drifts away. The worshipers bow. Over all broods the peace of the sanctuary. Did any one see, hear the whirlwind coming? It is on its way, darkness in its face, wrath in its voice.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Anywhere with Jesus.* Print several words on the board and interest the children in weaving them into a story—Cesarea, Paul, Jerusalem, Christians, Jews, Persecution, Bonds, etc. Different ones may tell what they know about these words, and then some child may gather all into a connected story, with the teacher's help if necessary. Why did Paul go to Jerusalem in the face of danger? Print "The Holy Spirit's call," and teach that one who loves Jesus will always obey that call, for he knows that Jesus will be with him to keep him from harm. Put the lesson symbol on the board, and tell that Paul went to Jerusalem though he knew that he would have trouble there. Explain that the cross means anything to us which is not our way. When the right way, or God's way, comes across the wrong way, or our way, that makes a cross. Johnny saw Harry's orange lying on the table. He said, "Harry don't see me. I'll take it." That was Johnny's way. When he put his hand on it something said, "Put it down, God sees you." Johnny wanted the orange, and it was a cross for him to take God's way and not his own. The safe way is always God's way, not ours. So Paul took the safe way in going to Jerusalem.

If you have a map point out Cesarea and Jerusalem. Tell that the distance was about seventy-five miles. There was a little company with Paul, all going to attend the feast of Pentecost. Tell of the joy of the Christians in Jerusalem when Paul came and told them how many of the Gentiles had learned to love Jesus, and teach that true Christians are always happy to hear that others have become acquainted with Jesus.

Tell of the meeting and what the elders advised Paul to do. Make a scroll on the board, print on it "The Law." This is what the Jews kept, thinking it would save them. When Jesus came he brought the Gospel. This says, "Believe on the Lord Jesus Christ." Pin a sheet of white paper over the scroll, and teach that now we keep the law by obeying the Gospel. Though Paul knew all this, he was willing to show the Jews that he honored the law still, hoping that he might be able to preach the Gospel to them. Are we willing, as Paul was, to give up our way for Jesus' sake?

A. D. 58.] LESSON VI. PAUL ASSAILED. [Feb. 8.

Acts 21. 27-40. [*Commit to memory verses* 30-33.]

27 And when the seven days were almost ended, the Jews which were of A'si-a, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Is'ra el, help: This is the man, that teacheth all *men* every-where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Troph'i-mus an E-phe'si-an, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Je-ru'sa-lem was in an uproar:

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that E-gyp'tian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tar'sus, *a city* in Ci-li'ci-a, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the He'brew tongue, saying.

General Statement.

And now we have reached the point in the apostle's history when he received upon his arm that iron circle which to other men would have been the bond of shame, but to him was the bracelet of honor, the chain which made him "the prisoner of the Lord," a chain which he was destined to wear for five years, in the castle at Jerusalem, in the prison at Cesarea, on the deck of the vessel, and before the tribunal of the emperor. We see him fulfilling his vow in the Nazarite's chamber in the temple, perhaps enduring the ceremonialism with patience, perhaps with a believer's insight beholding deeper meanings in the service than his companions knew. Suddenly, there are dark and ominous looks cast upon him; faces that he has seen before in the streets of Ephesus are scowling now in the temple; a cry is raised, "Help, men of Israel!" and from the cloisters around, the idlers rush to the scene. Angry voices are heard in bitter accusations, some the half-truth, which is worse than a lie, some open falsehoods; and in a moment the apostle is seized by violent hands, and dragged through the Beautiful Gate (which is quickly closed by the Levites), and down the marble steps into the Court of the Gentiles. A moment more, and the noblest life in that age would have been trampled out under the raging throng. But the quick eyes of the guard on the walls of the overhanging tower have watched the gathering crowd; in an instant the Roman eagles light upon their prey, and the mob finds itself surrounded with lines of glittering soldiery. The commandant of the castle arrests the stranger whose presence has occasioned the riot, and soon Paul, chained to a soldier by each wrist, is on his way up the stairs to the tower. There he looks down upon the wild multitude. With consciousness of power, he asks the privilege of addressing it. His request is granted; his right arm is freed, and with a wave of the hand he stills the crowd to silence, and then begins his address.

Explanatory and Practical Notes.

Verse 27. The seven days. During which Paul and the four men under a vow remained in (or perhaps visited daily) the Nazarite's room in the women's court in the temple, fulfilling the required ceremonies. **Almost ended.** It was on the fifth day that these events took place. **The Jews which were of Asia.** Proconsular Asia, or the provinces of Asia Minor bordering on the Ægean Sea, having Ephesus as their metropolis. To these Jews Paul's face was familiar, as they had met him in controversy in the synagogues, and their hate against him was intense. **When they saw him.** They were surprised to see their old antagonist fulfilling Jewish rites in the sacred place, for they had believed him to be an apostate from their faith. **Stirred up all the people.** There was no place where Jewish bigotry could be more easily excited than in the temple, and its courts had often been stained with blood. See Luke 13. 1. **Laid hands on him.** Not arresting him with legal forms, but seizing him for summary vengeance.

28. Men of Israel. The old war-cry, which would arouse every Jew. **Help.** As if some wild beast were in the temple, whom all must help to seize and slay. **This.** The original is a pronoun of contempt. "This wretch." **Teacheth all men.** Notice that Paul is charged with the same crimes as Stephen had been, with Paul's consent. **Against the people.** "The people" always meant the Jewish race, who were the only people in their view worthy of the name. This charge was based upon his preaching that Gentiles and Jews were to be saved upon the same terms. **And the law.** He had declared that the law in all its infinite details was no longer binding upon believers in Christ, though he had nowhere spoken against it. **This place.** The temple was the holiest spot of earth to the Jews; while Paul had proclaimed God's dwelling-place in the heart of true believers. Closely examined, these charges thus far will appear no greater perversion of Paul's real teachings than might be expected from partisans who were strenuously opposed to them. **Brought Greeks.** The word is used in its wider sense, referring to all Gentiles who spoke the Greek language. **Into the temple.** The temple, in general, referred to the various courts and outer buildings, as well as to the house of God within them. Into the outer court alone, called the Court of the Gentiles, foreigners were permitted to enter. **Polluted this holy place.** The very presence of a Gentile on the holy pavement would render it unclean in the Jewish view. A slab has recently been discovered in Jerusalem, which formed a part of the balustrade around the inner court, and it bears an inscription warning all aliens not to enter, under penalty of death. (1) *How hard it is for men to deal fairly with opinions contrary to their own.* (2) *How easy it is to draw unwarrantable inferences from the acts and words of those opposed to us.*

29. For they had seen. They had seen their Gentile townsman in the city, and they concluded, most unjustly, that Paul had brought him into the temple! **Trophimus an Ephesian.** One of Paul's most intimate friends, who had accompanied him from Europe (see Lesson I), and eight years afterward is named again. 2 Tim. 4. 20. **Whom they supposed.** (3) *It is much easier to suppose evil than good of an enemy.* (4) *God's servants are very closely watched by an envious world, and have need to be careful in their conduct.*

30. All the city. Notice that the vow in the temple was assumed to ward off unfriendliness on the part of Jewish Christians; yet the danger came not from these, but from Jewish unbelievers in Jesus. **Was moved.** These words show that there was an extensive tumult; how extensive, may be inferred from the heavy guard around the apostle on the second night afterward, when he was removed to Cesarea. Acts 23. 23. **People ran together.** From the surrounding

quarters into the Court of the Women, where the riot began. **They took Paul.** "Seizing hold" is the force of the original. **Drew him out.** From the women's court into the Gentiles', which was not considered sacred ground. **The doors were shut.** The four brazen doors of the women's court were closed to shut out the mob, and not pollute the consecrated place with blood. (5) *Formalists are more particular to observe the sanctities of places than of human life.* Even now in Mexico and Italy, men will be careful not to omit kneeling to a cross or sprinkling with holy water, who would not scruple to murder an innocent man.

31. Tidings came. The watchmen on the wall of the castle of Antonia, north of the temple, could look down upon the entire scene on the pavement of the Gentiles' court. **To the chief captain.** In Greek, the *chiliarch*, or commander of a thousand men, corresponding to the colonel of a regiment. His name was Claudius Lysias. **Of the band.** The garrison in the castle, kept there to hold the people under control. The procurator or governor of the province held his head-quarters at Cesarea, but kept a strong force in Jerusalem, where the bigoted Jews were turbulent and restless under the Roman yoke.

32. Centurions. Captains of companies, each having a hundred soldiers under him. **Ran down.** There were two ways of entrance, a stairs from the castle leading down to the Court of the Gentiles, and an underground passage opening into the guard-room in the wall by the Beautiful Gate. If both these were used, the rioters would find themselves between two detachments of Roman soldiery. **They left beating.** Surrounded by soldiers who were closing in upon them, they dropped their prey, and sought their own safety.

33. Chief captain....took him. This was Paul's formal arrest by the Roman authority, under which he remained a prisoner for five years. **Bound with two chains.** To a soldier on each side. **Demanded.** He saw that Paul was the occasion of the disturbance, but knew not what was its cause.

34. Some cried. The confused cries and the Hebrew language made it impossible for the colonel to learn what was the matter. **Carried.** Rather, as in Rev. Ver., "taken." **Into the castle.** The tower or castle of Antonia, originally built by one of the Maccabean princes, but enlarged by Herod, and named in honor of Mark Antony. It stood above the temple, at its north-west corner, and was the head-quarters of the commanding officer, and in its different parts a palace, a judgment-hall, a fortress, and a prison.

35, 36. Upon the stairs. Leading up from the gate Tedi, on the north of the Court of the Gentiles to the platform of the castle Antonia, an ascent of about seventy feet. **Borne of the soldiers.** This is undoubtedly the recollection of Luke himself, who writes as a witness of the scene, and beheld the apostle in the center of the soldiers rising above the reach of the frantic populace. **Away with him.** How the thought must have rushed through Paul's mind that in the same way and near the same spot he had aided in the violent seizure and slaying of Stephen!

37. As Paul was to be led. There was one calm, self-possessed heart in that raging sea, and as the apostle looked down upon the throng he saw in them only a multitude of souls to be won for his Master, without one thought of his own safety. **May I speak?** He spoke in the Greek language, quietly, and with such a complete mastery over himself and his surroundings, that the Roman officer could not fail to be impressed. **Canst thou speak Greek?** The chief captain was surprised to hear him speak in the cultivated Greek language, and in a few moments the populace were equally surprised to hear him speak in the sacred Hebrew tongue. (6) *See the calmness of the heart that rests fully in Christ!*

38. Art not thou that Egyptian? Josephus gives two accounts of this impostor, who led an ignorant rabble out of Jerusalem, claiming power to work miracles. He was attacked by the procurator Felix, and his followers were dispersed, but the Egyptian himself escaped, and now the chief captain imagines that he has reappeared. **Four thousand.** Josephus says *thirty thousand*, which may refer to the larger number gathered after a time. **Men that were murderers.** Rev. Ver., "Men of the Assassins," an organized association, who punished apostasy from Judaism by secret murder, and often used their daggers for political ends. They remind us of the "Thugs" of India.

39. But Paul said. Paul's whole conduct shows dignity, self-possession, confidence in his cause, and personal magnetism. So sure is he of his power that he ventures to address a wild mob of enemies, stills them to silence, and for a time holds their attention. **I am a man.** This should be, "I am a Jew of Tarsus," as the other words are not in the original, and are unnecessary to the sense. **A Jew.** And not "that Egyptian," as the chief captain supposed. **Of Tarsus.** The capital of Cilicia, in Asia Minor, and a well-known city. **No mean city.** It was a free city of the empire, and a seat of learning superior in that age even to Athens. **Suffer me to speak.** It was a bold request, for if his very presence had aroused such a riot, what might follow from his speaking? Yet its very boldness secured the privilege.

40. Given him license. Rev. Ver., "Leave." The composure and evident nobility of the prisoner made an impression on the officer, and he may have hoped from his speech to learn something of the charge against him. **Paul stood on the stairs.** He was chained to a soldier, but one hand was free, and he stood above the people in comparative safety, though still an easy target for an arrow or a stone. **Beckoned with the hand.** From the wave of his hand, the mob saw that he wished to speak, and were silent from curiosity, and perhaps were a little awed by the unconscious power dwelling in the man. **The Hebrew tongue.** Not the pure Hebrew of the Old Testament, but a mixed language, called Aramaic, with many Syriac, Chaldean, and perhaps Phenician forms. It was the language of the common people in Judea, but was probably not understood at the Romans by his side.

HOME READINGS.

M. Paul assailed. Acts 21. 27–40.
Tu. Paul's sufferings. 1 Cor. 4. 1–16.
W. Persecution for Christ. 2 Cor. 11. 16–33.
Th. Glory in infirmities. 2 Cor. 12. 1–11.
F. "Away with him." John 19. 8–18.
S. Peter assailed. Acts 4. 1–12.
S. Suffering for righteousness' sake. 1 Pet. 3. 8–17.

GOLDEN TEXT.

I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21. 13.

LESSON HYMN. S, 7.

Hymnal, No. 643.

Let the world despise and leave me,
They have left my Saviour, too;
Human hearts and looks deceive me;
Thou art not, like man, untrue;
And, while thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may shun me;
Show thy face, and all is bright.

Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.

TIME.—A. D. 58, immediately following the last lesson.

PLACE.—The temple in Jerusalem.

RULERS.—See Lesson IV.

DOCTRINAL SUGGESTION.—God's overruling providence

QUESTIONS FOR SENIOR STUDENTS.

1. An Uproar, v. 27–31.
Who came to the temple about this time?
What did they do?
What charge did they bring against Paul?
How did they say he had polluted the temple?
What did the people do?
What word was brought to the chief captain?

2. An Arrest, v. 32–36.
What did the captain do? **ver. 32.**
What was done to Paul?

Where did the captain order Paul to be taken?
How did the populace act?

3. An Appeal, v. 37–40.
What request did Paul make?
How did the captain reply?
Who was the Egyptian referred to?
What account did Paul give of himself?
What favor did he then ask?

Practical Teachings.

How does this lesson illustrate—

1. The unreasoning violence of sin?
2. The advantage of self-control?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. An Uproar, v. 27–31.
Who raised an uproar against Paul?
Where did they find him?
What did they do to him?
What general charge was made against him?
What special charge?
What mistake had they made?
What did the people do?
Who had news of the uproar?

2. An Arrest, v. 32–36.
What did the chief captain do?
What effect had this upon the mob?
Describe the arrest of Paul.
Why was he sent to the castle?
What danger was he in there?
What was the cry of the multitude?

3. An Appeal, v. 37–40.
To whom did Paul appeal?
What was he asked in reply?
For whom did the captain mistake him?
What claim did Paul make?
How was his request received?
In what language did he address the people?

Teachings of the Lesson.

Where, in this lesson, do we see—

1. The blind zeal of bigoted men?
2. The easy mistake of hasty judgment?
3. God's preserving care over his servants?

QUESTIONS FOR YOUNGER SCHOLARS.

Who saw Paul in the temple? **Some Jews from Asia.**

How did they feel toward him? **So angry that they caught hold of him and cried for help.**

What did they accuse him of doing? **Teaching all men against them, their law, and their temple.**

What else did they think Paul had done? **Taken a stranger into the temple, which was forbidden.**

What then happened? **A great mob rushed in, took hold of Paul, and dragged him out into the court.**

What kept him from being killed? **A Roman officer, with a large band of soldiers, took him from them.**

What did this chief captain do? **Had him bound in two chains, and tried to find out what was the matter.**

Not being able to understand, for the noise, what did he then do? **Ordered him taken to the castle near by.**

How did the crowd behave? **They made another rush upon him.**

Did they get him? **No, for the soldiers carried him up the castle stairs.**

On the stairs what did Paul ask the captain, in Greek? **"Will you let me speak with you?"**

What did the captain answer? **"Can you speak Greek?"**

Whom did he think he was? **A troublesome man from Egypt.**

What did Paul then ask to do? **Speak to the people.**

Was the captain willing? **Yes, if the mob would listen.**

What did Paul do? **Made a sign with his hand for them to be silent.**

Did they heed him? **Soon they became quiet, and Paul spoke to them in their own tongue.**

Words with Little People.

Only think how many things Jesus suffered for you, his own dear children, that you might be saved. Paul tells us in the GOLDEN TEXT what he was willing to do for his dear name. What are you willing to do or bear?

THE LESSON CATECHISM.

[For the entire school.]

1. What did the Jews which were of Asia do when they saw Paul in the temple? **They laid hands on him.**

2. What else did these Jews do? **Called on the people for help.**

3. What did the people intend doing with Paul when they drew him out of the temple? **"They went about to kill him."**

4. Who rescued Paul from the people? **The chief captain.**

5. What did Paul ask of the chief captain? **"Suffer me to speak unto the people."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Persecutors and Persecuted.

I. THE PERSECUTORS.
1. **Unjust.** "*This is the man.*" v. 28.
"Reproach you....cast out your name." Luke 6. 22.
"Reviled not again." 1 Pet. 2. 23.
2. **Falsifying.** "*Brought Greeks.*" v. 28.
"Falsely accuse your good conversation." 1 Pet. 3. 16.
"All manner of evil....falsely." Matt. 5. 11.
3. **Murderous.** "*To kill him.*" v. 31.
"Delivered unto death for Jesus' sake." 2 Cor. 2. 11.
"For thy sake we are killed." Rom. 8. 36.
4. **Ignorant.** "*Cried one thing...another.*" v. 34.
"They know not what they do." Luke 23. 34.
"Through ignorance ye did it." Acts 3. 17.

II. THE PERSECUTED.
1. **Law-abiding.** "*The seven days.*" v. 27.
"As under the law." 1 Cor. 9. 20.
"For the Gospel's sake." 1 Cor. 9. 23.
2. **Worshiping.** "*In the temple.*" v. 27.
"I came to bring....offerings." Acts 24. 17.
"I bow my knees." Eph. 3. 14.
3. **Calm.** "*May I speak.*" v. 37.
"In your patience possess....soul." Luke 21. 19.
"We glory in tribulations also." Rom. 5. 3.
4. **Courageous.** "*Spake unto them.*" v. 40.
"I will not fear....man shall do." Heb. 13. 16.
"Fear not, little flock." Luke 12. 32.

THOUGHTS FOR YOUNG PEOPLE.

The Christian in Trouble.

1. A Christian may fall into trouble, even though he may be a true Christian, and even because he is a Christian.

2. Trouble may come to a Christian from the hate of men who do not believe in the Saviour. v. 27.

3. The Christian in his trouble may be called upon to face charges which are entirely false, or which contain half-truths more injurious than open falsehoods. v. 28, 29.

4. The Christian in trouble is under the eye of God, who knows how to protect him when men are against him. v. 31, 32.

5. The Christian in trouble may be calm and courageous, for he knows that he is in the hands of a mighty defender. v. 37–40.

English Teacher's Notes.

Ever since Paul had begun to preach the Gospel he had been persecuted by his own countrymen. At Damascus, he had been let down the wall by night in a basket, in order to escape them. On his first visit to the disciples at Jerusalem he had been sent hurriedly out of the city because the Jews had laid wait for him. At Antioch, in Pisidia, they had opposed him; at Iconium, they had threatened to stone him; at Lystra, they had actually carried out the stoning, from which he had been miraculously restored; at Thessalonica, the same enmity had pursued him, and again at Berea, and at Corinth. At Ephesus, they had once more sought to spoil his work. He knew well enough by this time what he had to expect from them every-where as a people. In Gentile cities, forming, as they did, an alien minority of the population, they had not always been able to carry out their evil designs. But in Jerusalem they might count upon the sympathy of numbers, especially when so many were gathered together from all parts to keep the feast. The Jews were great travelers, and it is not improbable that those "from Asia," mentioned in this passage, had crossed the apostle's path in more than one place. They may even have followed him for the purpose of dealing a blow whenever they might find occasion. And when at length they came across him in the temple, they thought their time had arrived. We know that even the Christian Jews had been prejudiced against Paul; the charge therefore of teaching "all men every-where against the temple and the law," and further of bringing "Greeks into the temple" to pollute it, would find ready credence among the multitude. In a moment Paul was in the hands of an infuriated mob, who threatened to tear him to pieces.

But they were not to have their own way. In a short time the Roman soldiers are on the scene. A chain is placed round each of Paul's wrists, and he is carried up the steps of the fortress which overlooks the temple area. The prophecy of Agabus is fulfilled! The Roman captain imagines him to be a desperate Egyptian rebel who had once before raised a tumult. There is none to speak for him. Suffering is before him, and it may be death.

When we remember the feeling which had led Paul to Jerusalem, the pure regard and love that he had for his countrymen, and his earnest desire to do them good (Rom. ix, 1, etc.; x, 1), it would seem hard and surprising that this should have been the outcome of his visit; that he who deserved so well of his nation should have met with shameful and cruel treatment from them and on their account. But the point to be observed in the lesson is the one indicated in the Golden Text. Paul was not surprised, not alarmed, not disappointed, but "ready, not to be bound only, but also to die at Jerusalem for the name of the Lord." He expected all this to come upon him, though he knew not how or in what form it was to come; he was prepared for it, he was willing to undergo it.

Why was he not surprised? Our Lord when he was on earth had given his disciples warning of these things. Matt. x, 22; xxiv, 9; John xv, 21. Special and individual warning had also been given to Paul himself (Acts ix, 16), and, as we have lately seen, he had gone forward on his course in distinct understanding of what he might meet with. He went forward, as we have before noticed (April 22, 1883), as a standard-bearer, well knowing that the fiercest shafts of the enemy would be aimed at him.

How was he prepared? The standard which he bore did for him what no earthly banner could do. "The name of the Lord is a strong tower; the righteous runneth into it and is safe (Prov. xviii, 10), safe in the midst of danger, kept in "perfect peace," preserved from all real harm. As the soldier trusted in his armor, so did David of old trust in "the name of the Lord" (1 Sam. xvii, 45), and found that the best preparation against danger.

What made him willing? The worth of that name! As we saw in the last lesson but one, this "Excelsior" banner drew him ever onward, even, if need were, to death itself.

The subject may be applied in this way. It is not every follower of the Lord Jesus who is called upon to bear his name, like Paul, into the hottest of the fight. But while this banner may lead to suffering and danger, it must lead to conflict and self-denial. Every youth and every girl who bears this name should be ready for what that bearing involves. A Christian who cannot stand a little ridicule, a little coldness, a little opposition, has forgotten his calling. If he loses his temper or is overcome with distress at these things, it is clear that he is not bearing the banner steadily, for it is a shelter to those who carry it. If it sheltered Paul when bound with chains as a malefactor, with a multitude clamoring for his death, can it not shelter you when an acquaintance laughs at you, or a friend looks coldly on you, or a neighbor tries to thwart and injure you? And if Paul was "ready" "to be bound" and "to die for the name of the Lord Jesus," ought not you to be "ready" to give up your own way, to take unkindness meekly, to make some sacrifice, to endure some loss, to meet some trouble, for the same precious name?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a diagram of the temple, showing the Court of the Gentiles, the Court of the Women (and in it the Nazarite's room), and the Castle of Antonia....Show what Paul was doing when seized by the Jews....The accusations....The arrest by the Roman officer.... Paul's request... Explain *Jews of Asia; Greeks; chief captain; castle; Egyptian; no mean city; Hebrew tongue*....See the Thoughts for Young People....The Analytical and Biblical Outline contains a line of teaching for older pupils....Illustrations. Paul's composed conduct reminds of John Knox, who when asked if he was not afraid to meet Mary, Queen of Scots, answered, "I have looked into the faces of many angry men without fear, and shall a lady's pleasant face

affright me ?"....John Wesley, when in the hands of a mob, was threatened with being thrown into the river. He was perfectly cool, and afterward said, "My only fear was that some papers in my pocket might be injured if I should be thrown into the water."....At another time, quite like Paul, he disarmed by an address the rage of a mob that had come to kill him.

References. FREEMAN. Ver. 28 : Gentiles excluded from the temple, 704. Ver. 31 : The Roman cohort, 725. Ver. 33 : Prisoners chained, 831.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Lord's Side.* Where did we leave Paul ? In the temple, trying to please and satisfy the Jews, not for his own sake, but for Jesus' sake. Show that Paul sacrificed his own feelings, and that we may do as he did in many little ways. What we do for Jesus' sake will not be forgotten by him.

Ask what we saw at the end of the straight road last Sunday. Yes, the cross was there. Paul went right on in this way, even when he knew there was trouble ahead, and so must we. Children meet with trials in their efforts to please Jesus, but the straight way is the only safe way.

Paul had to stay in the temple seven days, but this did not satisfy the wicked Jews. Some Jews came from Asia who had known Paul there. They went about among the people, saying that this was a bad man who talked against the temple, and that now he had taken a Gentile into the holy place, which was against the law. This was not true, but the people thought it was, and they dragged Paul out of the temple, and were getting ready to kill him. Picture the crowd of angry, excited men, Paul standing alone in the midst of them. Divide the blackboard into two parts. Ask whose side Paul was on. Mark one side "God," the other, "Satan." Make a good many marks to stand for the angry Jews on Satan's side. Make one mark to stand for Paul on God's side. Must Paul then stand alone ? The Christians were his friends, but they could not help him now. Satan has more on his side than are on God's side.

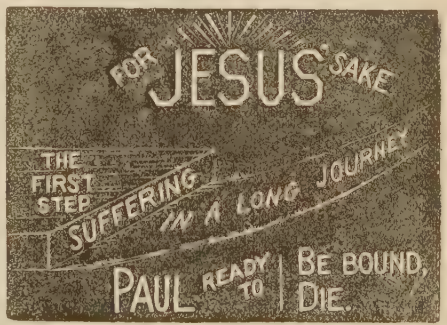
Tell of the great tower near the temple where a thousand Roman soldiers lodged. The captain heard the noise, and ran with many soldiers to the place where they were beating Paul. Make marks to stand for soldiers on the side where Paul is. Tell how the captain bound Paul, and took him to the tower for safety ; also how he let him speak to the people from the tower steps. Show how safe Paul was all the time, and make lesson-symbol, to show how he could preach Jesus, even when bound with chains. God never forgets those who obey him.

Lesson Word-Pictures.

There are Jews from Asia who have come into the temple. They are looking among the gathered throng. "Who is that man ahead ?" they are asking. "Is he here to discharge some vow ? Ah, it is he !"—how their eyes flash and tones sharpen !—"that fanatic, that disturber of the peace that we saw at home in Asia ! Ah, and have we not seen him with a Gentile in the street, and has he brought the unclean Greek into the holy temple ?" They cannot stifle their wrath. They excitedly call to those about them. Can you not hear their fancied outcries ? "Look ! That pestilent fellow, the viper, the traitor, we know him ! And he has brought a leper, a swine, a corpse, a Gentile into this sacred place !" The news spreads. The excitement rages from man to man like fire. There is a rush made for Paul. He is seized, shoved, kicked, pounded, dragged out of the temple. The temple-gates are closed. The crowd increases. All the city is aroused. The whirlwind has taken posesssion of Jerusalem. The streets are black with people frantic with a holy horror. Leprosy in the house of God could not be worse. Gentiles defiling the sacred courts ! It is a wild, rushing, shouting mob. And before it all, like a straw upon a torrent, the apostle is driven. But ho ! who are these coming ? With ranks closed up, with firm, steady step, with hard, cruel weapons, with faces more terrible than their swords, down tramp the stalwart Roman soldiers. On they come, firm, silent, resistless. The rioters look up. They cease beating Paul. They break before the soldiers, they scatter, and the apostle is left to the Romans. "Bind him !" shouts the chief captain. A double chain clanks about his bruised and aching limbs. "Who is he ? What has he done ?" asks the commander. It is a babel of sound as the Jews try to tell him. Close up there ! March ! On to the castle, tramp the grim soldiers, with weapons that threaten and faces that frown. The rioters press eagerly after them. The blasphemer has been snatched from their holy hands. On after the soldiers ! Harder, quicker press ! As the castle steps are reached, the mob reaches out again its bloody hands. The chained prisoner is lifted and borne up the steps by the soldiers. How the people shout, rage, hoot, clamor. "Away with him !" And he, the prisoner, is speaking to the chief captain. Can the prisoner speak Greek ? the officer is asking. Is he not rather that Egyptian, that madman, rioter, rebel, leading into the wilderness four thousand murderers who press upon his bloody heels ? No, no. Look at the man behind the dust and blood and ragged clothes. Let Paul of Tarsus speak. And now he has turned to the people. He beckons to the rabble with his hands. Hush ! All, every body listen, down on the stairs, out into the mob below ! Hush, he is going to speak ! Excitedly, contemptuously, the mob strain their ears to listen, while he in the tongue of their fatherland attempts to speak. As if he could talk down the whirlwind !

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The most prominent feature in the illustration are the words, "*For Jesus' sake.*" If you use colored chalk, make these words light blue and white, or blue and red ; the rays of yellow. The theme of the blackboard is Paul's readiness to suffer for Jesus' sake. Speak of this first step in the long journey that Paul must now take, which will end at Rome in years of captivity and death. To-day we only consider the first step, but in succeeding lessons we will follow the record of trial and suffering for the sake of Jesus.

Jesus suffered for my sake,
What have I done for Jesus' sake ?

A. D. 58.] **LESSON VII. PAUL'S DEFENSE.** [Feb. 15.

Acts 22. 1-21. [*Commit to memory verses* 12-16.]

1 Men, brethren, and fathers, hear ye my defense *which I make* now unto you.

2 (And when they heard that he spake in the He'brew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tar'sus, *a city* in Cili'ci-a, yet brought up in this city at the feet of Ga-ma'li-el, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high-priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Da-mas'cus, to bring them which were there bound unto Je-ru'sa-lem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Da-mas'cus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Je'sus of Naz'a-reth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Da-mas'cus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Da-mas'cus.

12 And one An'a-ni'as, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Je-ru'sa-lem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Je-ru'sa-lem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Ste'phen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gen'tiles.

General Statement.

We are to imagine a scene of peculiar interest: the tessellated pavement of the Gentiles' court in the temple, thronged with an angry crowd, in which we see standing, priests and Levites, Jewish worshipers, and the mob of the city. On the northern side frowns the wall of the castle of Antonia, and between temple court and castle wall rises a wide staircase of stone, rising at least fifty feet. Upon this are gathered a compact mass of Roman soldiers, with their round helmets that have flashed in the sun of many lands, and their short swords that have carved their way to empire over the world. In the center of the soldiery stands a man who, despite his torn garments, hair matted by the hands of the mob, and the blows which he has received, somehow bears the stamp of greatness. He is addressing the throng, and they who a moment ago were crying out for his death are now silent, with upturned faces, listening to his words. The Roman legionaries are stolid and uninterested, for the speech is in a foreign language which they do not understand. But the throng below stand hushed as they hear the accents of their own holy tongue. Paul tells the story of his own conversion, dwelling especially upon those aspects which would touch the sympathies of his hearers, who reverently listen to the mention of their law, their great teacher Gamaliel, and the voice from heaven, a miracle in which every Jew was bound to believe. He shows them that what they were he had been, as devotedly attached to the law, as bitterly opposed to the Gospel. He leads their mind on that journey from Jerusalem to Damascus. They with him see the light flashing from the midday sky; they hear, through him, the voice of the Son of God. Carefully he leads their thoughts onward from the hour when from a persecutor he became a disciple, and a follower of "the Way," to that other hour, three years afterward, when in that very house whose shadow was over them, the temple of God, he heard anew the voice of Christ calling him to preach to the Gentiles.

Explanatory and Practical Notes.

Verse 1. Men, brethren, and fathers. This was the usual form in opening an address among the Jews; and it shows the complete self-possession of the apostle in that trying moment. **Hear ye my defense.** Paul's defense of his conduct in turning from Judaism to Christianity is the effective one of telling his own personal experience of salvation. (1) *The best evidence of the Christian religion is that of Christian experience.* (2) *Even the humblest disciple can tell the story of his translation from darkness to light.*

2. When they heard. The accents of the holy tongue fell like music on their ears, and they were the more disposed to listen when they found, almost to their surprise, that the man they hated was a Jew like themselves. **The Hebrew tongue.** The Jews at this period spoke a Hebrew unlike that of the Old Testament, a language even then known only to their scholars. Their spoken tongue was the Aramaic, or Syro-Chaldaic; though all of them understood Greek, which was the common speech of the cities. **They kept the more silence.** Because the language appealed to their sympathies and patriotism. Its use was a skillful stroke on the apostle's part.

3. I am verily. The Rev. Ver. has "I am a Jew," which is more exact. This statement would also tend to allay the prejudices of his hearers. **Born in Tarsus.** The principal city of Cilicia in Asia Minor, and respected for its wealth and literary culture. **Brought up.** The word means "nourished," or "nursed," but here refers to mental education, or schooling. **In this city.** In this holy city, which was accounted a special privilege. **At the feet.** The pupils in a Jewish school sat on the floor around the feet of their instructor. **Gamaliel.** The Rabban Gamaliel, who died only a few years before, was considered the greatest of all the expounders of the law. His instructions were a guarantee of orthodoxy. **Taught according to the perfect manner.** Rev. Ver., "the strict manner;" according to the most precise views of obedience to the law. **Zealous toward God.** "A zealot in God's cause," implying the most intense spirit of loyalty. He does not say that he had held the truth, but that he had been sincere and earnest in his opinions. **As ye all are.** This was more than a compliment to win their favor. It brought back to Paul's thought the memory of just such a scene of persecution in that very place, when he had been a leader in the murderous attack. (3) *God may forgive our sins, but we can never forget them.*

4. I persecuted. See the account in Acts 8. 1-4. **This way.** While as yet Christianity had no definite name it was currently spoken of as "the Way." **Binding and delivering.** The chains now around the apostle, for the first time in his history, forcibly reminded him of the fetters which his own hand had fastened in other days upon innocent disciples. **Both men and women.** Not only men, but gentle and pure-

hearted women, had been treated like criminals of the lowest class. (4) *Bigotry blinds the eyes and hardens the heart.*

5. The high-priest. The high-priest of that day was Ananias, but Paul probably refers to Theophilus, who was in office at the time of the early persecution, was still living, and may have been present. **Estate of the elders.** The Sanhedrin, or Jewish council, many of whom were still in office, through twenty years had passed. Paul had a double purpose in this opening, to win the attention of his hearers by showing that his own zeal had been like theirs, and thus to make all the more emphatic the story of his conversion, which he is now about to relate. **Letters unto the brethren.** There was a close relation subsisting between the Jews in different countries, and the high-priest held a measure of authority over his people even in foreign lands. **Them which were there.** The believers in Jesus, many of whom had fled from the persecution at Jerusalem. **To be punished.** The murder of Stephen and the scourgings in the synagogues show what treatment they were likely to receive.

6. Made my journey. Requiring about a week, as it was over one hundred and thirty miles. **Nigh unto Damascus.** The traditional place of this event is shown, in sight of the city. **About noon.** In the light of midday, showing that the manifestation was no delusion. **There shone.** This was the glory surrounding the ascended Saviour, who then appeared to Saul, and was seen as well as heard.

7. I fell. Overcome by the sudden manifestation of the divine glory, and the terrible consciousness of his own guilt. **Heard a voice.** That this was a real voice is shown by the fact that it spoke in the Hebrew tongue, and that Saul's companions heard the sound, but not the words, for the message was to him alone. Acts 9. 7; 26. 14. **Saul, Saul.** (5) *God's call is always individual, to each man, and not to men in general.* **Why persecutest thou me?** Christ in glory so completely identifies himself with his people on the earth that he feels their sufferings. (6) *Our Head in heaven beholds and sympathizes with his Church in all its members.*

8. Who art thou, Lord. At that hour it was the voice of a stranger, but from that hour the voice of a Friend. **I am Jesus of Nazareth.** Our Lord in heaven does not call himself the Son of God, but is known by his earthly name and remembers his earthly home. (7) *Does this give us a hint of our knowledge and recollection of the earthly state hereafter?* **Whom thou persecutest.** All this would be listened to with the most breathless interest by a company of Jews, for the *bath-kol*, or voice from heaven, was recognized by them as a possibility and believed in as an experience.

9. They that were with me. In the account of this event in Acts 9. 7, there is an apparent discrepancy with this statement, which, however, is easily explained. They heard a sound, and saw a sudden flash; but could distinguish neither the words nor the form. **Him that spake to me.** We are not to suppose that this came upon Saul without any mental preparation. For months he had been resisting conviction, struggling against his conscience, battling vainly with Stephen's arguments, and trying to forget his glorified face. On any other view it is not easy to account for the words, "It is hard for thee to kick against the pricks." Acts 9. 4.

10. What shall I do. Saul was by nature prompt to resolve and to act, and never was a better resolution taken than this. (8) *Teacher, urge Saul's decision upon your scholars!* **The Lord said.** Before his enemies Paul reiterates the assertion that it was the Lord who spoke to him on that day. **It shall be told thee.** In every conversion there is a human instrumentality, for Christ makes men his co-workers in salvation. (9) *Let us not fail to embrace our privilege and do our work in showing men the way of faith.*

11. I could not see. Saul alone was blinded, because he alone had felt the sudden shock of divine power upon the weak human frame. (10) *Our earthly bodies are but ill adapted to endure heavenly glories.* **Led by the hand.** Their physical eyes were open, but their spiritual eyes were closed, so that it was the blind leading the blind. (11) *Which blindness would you choose, theirs or Saul's?* **Came into Damascus.** He had started as the haughty and merciless ruler; he reached his goal the humble suppliant.

12. One Ananias. It was by a lowly but godly man that the blinded seeker was led to light. **A devout man according to the law.** Paul, speaking to Jews, does not fail to mention the character and reputation of Ananias *as a Jew*, that he was faithful to the Jewish observances, and held in regard by his people. **Having a good report.** We see here, and from the account in Acts 9, what the character of a worker for Christ should be. 1.) Upright; 2.) Of good reputation; 3.) Living in fellowship with the Spirit; 4.) Quick to obey the call to duty.

13. Brother Saul. He saw "the brother" even in the man who had been a bitter enemy. **Receive thy sight.** The words were spoken with faith in God's power, and at Christ's command; and they were honored by an instant result. **I looked up.** The bodily miracle was a picture of the more wonderful change wrought within Saul's nature, transforming his character, views, aims, and affections, and opening his spiritual eyes to new truth.

14. The Lord God of our fathers. Another appeal to Jewish thought, which would tend to hold the sympathies of his hearers. **Hath chosen thee.** Rev. Ver., "Hath appointed." It means that God had previously appointed Paul for his great work; an appointment, however, which required the free acceptance of Paul's will to render it complete. **See that Just One.** From this, and from other expressions, we may infer that Saul actually *saw* as well as heard Jesus. **Shouldest hear.** This personal call of Christ's living voice was essential to Paul's apostleship, for only those who had "seen the Lord," and had been chosen by him, could be apostles. See 1 Cor. 9. 1; Gal. 1. 1. The original apostles appointed no successors in the Church.

15. His witness. The twelve had been called to become witnesses of Jesus (Acts 1. 8), and now this recent persecutor is accredited to a place among them. **Unto all men.** Jews and Gentiles alike, though Paul skillfully avoids naming the latter for the present. We can understand his reason, when we see the tumult excited by the mention of "Gentiles" soon after. Vers. 21, 22. **Seen and heard.** In those two words lie the power of Christian experience and Christian testimony. (12) *Let every believer in Christ bear witness to all men of what he has seen and heard, and the world will be speedily converted.*

16. Why tarriest thou? Now that his sins were forgiven, and his call was revealed, there was no reason for delay. (13) *Every converted person should unite with the Church as soon as possible.* **Be baptized.** As the outward token of union with the body of believers. **Wash away thy sins.** Not that sins are washed away by baptism, but by the acceptance of God's grace, of which baptism is the outward token. **Calling on the name.** It was this prayer to Christ which would invoke the cleansing blood and wash away his sins.

17. It came to pass. In his rapid recital of personal experience, Paul here passes over an interval of three years. **Come again to Jerusalem.** This is the visit referred to in Acts 9. 26–30, though this event is not there related. **Prayed in the temple.** Thus he showed to his hearers, all zealous for Judaism, that after his conversion he did not forget Jerusalem, nor lose interest in the temple, nor neglect the public worship. **I was in a trance.** This is a state in which the body is held in suspense, while the spirit receives revelation from on high. Paul's object in this account is to show that it was by special divine command, received in the temple, that he preached the Gospel to the Gentiles.

18. Saw him. Another manifestation of Christ. No need now for Saul to ask, "Who art thou, Lord?" **Get thee quickly out.** He had not willingly left the city or the temple, but only in obedience to a peremptory command to enter upon other work. **They will not receive thy testimony.** Perhaps this refers to the distrust of the Jewish Christians, as well as to the rejection of the unbelieving Jews.

19, 20. Lord, they know. Paul thought that his former opposition to the Gospel would make him all the more powerful in its behalf, or he may have wished to undo the evil he had wrought among the Jews. **Thy martyr.** Rev. Ver., "thy witness." *Martyr* is a Greek word, meaning *witness*, but it was early used by the Church with special reference to those who bore witness to Christ by dying for his cause. **Kept the raiment.** Took charge of the garments thrown off by the men who, as witnesses, cast the first stones on the martyr.

21. Depart. The command is reiterated. **Far hence.** He was yet to wait in quiet years before the way should be opened for this distant mission. **To the Gentiles.** Step by step he has led his hearers up to this word, but when it breaks upon them they are still no more, for the name itself aroused all their intolerance and their hate.

HOME READINGS.

M. Paul's defense. Acts 22. 1–21.
Tu. Paul's narrow escape. Acts 22. 22–30.
W. The Hebrew apostle. Phil. 3. 1–14.
Th. Saul's religious zeal. Acts 7. 54–60; 8. 1–4.
F. Saul's conviction. Acts 9. 1–9.
S. Saul's conversion Acts 9. 10–22.
S. The Gentiles included. Acts 13. 44–52.

GOLDEN TEXT.

And I said, What shall I do, Lord? Acts 22. 10.

LESSON HYMN. C. M.

Hymnal, No. 319.

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

E'er since, by faith, I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

TIME.—A. D. 58, immediately following the last lesson.

PLACE.—The stairs leading from the temple to the Tower of Antonia, at Jerusalem.

RULERS.—See Lesson IV.

DOCTRINAL SUGGESTION—The ascended Saviour.

QUESTIONS FOR SENIOR STUDENTS.

1. The Persecutor, v. 1–5.
What was Paul's object in addressing the crowd?
In what language did he speak? Why?
What did Paul state concerning his birth and education?
What had been his attitude toward Christianity?
Under whose authority had he acted?

2. The Penitent, v. 6–16.
Of what did Paul give an account?
Locate Damascus, and Paul's probable route to it from Jerusalem.
What was the light Paul saw?
Whither was he directed to go?
What was done for Paul at Damascus?

3. The Preacher, v. 17–21.
To what incident did Paul then allude?
What direction was given him in the vision?
Why was he told to leave Jerusalem?
How did Paul reply?
To whom did the Lord say Paul must go?

Practical Teachings.

How does this lesson show—

1. The tendency of sinners to persecute?
2. The radical change wrought in conversion?
3. The unexpected duty? ver. 21.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Persecutor, v. 1–5.
What did Paul ask of the people?
In what language did he speak?
What did he say of his birth?
What of his education?
What was the character of his teacher? Acts 5. 34.
How was Paul taught?
How did he show his zeal?
Whom did he persecute?
By what authority?

2. The Penitent, v. 6–16.
What happened to him while journeying?
Who appeared to him?
What questions did Paul ask?
What command was given him?
What calamity fell upon him?
By whom was his sight restored?
What revelation did Ananias make?
What did he bid Paul do?

3. The Preacher, v. 17–21.
Where did Paul go to from Damascus?
Whom did he see in a vision?
What charge was given him?
What objection did Paul offer?
What commission did he receive?

Teachings of the Lesson.

Where, in this lesson, are we taught—1. That a man may be zealous in a wrong cause? 2. That God overrules the designs of the wicked? 3. That obedience to the heavenly call brings light and peace?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Paul tell the people? **That he had been born and brought up a Jew.** [**in many ways.**
How had he treated Christians? **Persecuted them**
Where did he go to bring them to Jerusalem to be punished? **To Damascus.**
On the way there, about noon, what happened? **A light, brighter than the sun, shone on his path, and he fell to the earth blind.**
What did he hear? **A voice which said, "Saul, Saul, why persecutest thou me?"**
When he knew it was the voice of the Lord, what did he ask? [Repeat the GOLDEN TEXT.]
What did the Lord answer? **"Go to Damascus and some one there will tell thee."**
After being blind, and not tasting food for three days, who came to him? **A good man named Ananias.**
As Ananias laid his hands upon Paul, what did he receive? **His sight, and the gift of the Holy Spirit.**
What did he tell him to do? **Be baptized, sin no more, and preach the Gospel.**
Some time after, where did he go? **To Jerusalem.**
While praying in the temple, what did the Lord tell him? **To go quickly out of Jerusalem.**
Where did he send him? **Far away to preach to the Gentiles.**
What did the crowd do while Paul was speaking? **They listened until he said the word Gentiles.**
What did they do then? **They cried out, "Away with him, he is not fit to live!"**

Words with Little People.

The *old* heart is a little slave of Satan, taking his orders and doing what he wishes. The *new* heart is a little servant of Christ, listening to his voice and doing his will. O *how happy* and *blessed* it is to have a *new heart!* If you have not made the exchange, do it TODAY. *He* hath said, "A new heart also will I give you."

THE LESSON CATECHISM.

[For the entire school.]

1. Why did the people pay the more attention to Paul's speech? **Because he spake in the Hebrew tongue.**
2. What happened to Paul on his way to Damascus? **A great light shone round about him.**
3. What did the voice say to Paul? **"Saul, Saul, why persecutest thou me?"**
4. What did Paul say when the voice made itself known? **"What shall I do, Lord?"**
5. What did Ananias, of Damascus, say to Paul? **"Arise, and be baptized."**

TEXTS AT CHURCH.

Morning Text. .....

Evening Text. .....

ANALYTICAL AND BIBLICAL OUTLINE.

Stages in Paul's Experience.

I. AN UNCONSCIOUS SINNER.
Taught....the law....zealous. v. 3–5.
"A Hebrew of the Hebrews." Phil. 3. 4–6.
"If ye were blind....no sin." John 9. 41.

II. A CONVICTED SEEKER.
Great light....heard a voice. v. 6–9.
"Woe is me, for I am undone." Isa. 6. 5
"The king heard....rent his clothes." 2 Kings 22. 11.

III. A Submissive Seeker.
What shall I do, Lord? v. 10, 11.
"Let us return unto the Lord." Hosea 6. 1.
"Submit yourselves....to God." James 4. 7.
IV. A Saved Believer.
I looked up upon him. v. 13.
"Justified by faith....peace with God." Rom. 5. 1.
"By grace are ye saved." Eph. 2. 8.
V. A Confessing Christian.
Arise, and be baptized. v. 16.
"Forthwith....arose and was baptized." Acts 9. 18.
"Confess me before men." Matt. 10. 32.
VI. An Earnest Worker.
Send thee....unto the Gentiles. v. 21.
"Straightway he preached Christ." Acts 10. 20.
"Witnessing both to small and great." Acts 26. 22, 23.

THOUGHTS FOR YOUNG PEOPLE.

The Salvation of a Sinner.

1. Many people are what Saul of Tarsus was, sinners fighting against God and duty, even while they believe themselves sincere in their unbelief. v. 1–5.

2. The first step in the way of salvation is for the sinner to be awakened to a knowledge of his true state and his need. v. 6, 7.

3. The honest young man, when he finds that he is in the wrong, turns at once to Christ, and submits to his will. v. 8–11.

4. There may be a time of deep anguish, of mental darkness, of sorrow, before the light of salvation dawns upon a soul. v. 11.

5. There is always a Christian to help by his counsels, and guide to the way of salvation, as Ananias helped Saul. v. 12–16.

6. When a soul is converted thoroughly, there is a clear and certain experience of it. Saul more than hoped, he *knew*, that he had passed from death to life. v. 13.

7. The first duty of every one who has been converted is to unite with the Church by baptism, and let the world know that he is a follower of Jesus. v. 16.

8. Every one who has been saved by Jesus should become a worker for him. v. 17–21.

English Teacher's Notes.

It is not often that a prisoner bound with chains gets the opportunity of addressing a large audience, and the scene which meets us to-day is in every respect a remarkable one. We have to take our stand in thought below the Roman fortress of Antonia, which, rising at the north-west corner of the temple area, commands the whole inclosure. The steep flight of steps by which it is reached is guarded by soldiers, and at the top stands Paul the prisoner, with the Roman captain Lysias at his side. The area below is filled with an excited and angry multitude. Yet the crowd who but a few moments before had nearly torn the prisoner in pieces are listening in silence to his words, and the Roman guards are quietly waiting while he speaks. What has procured for Paul this privilege? The chief captain has evidently been favorably impressed by his prisoner's demeanor, and the crowd below have been charmed by the accents of the Hebrew tongue. But in all this we cannot but see the over-ruling hand of Him whose servant the apostle is, and who can turn the heart of ruler and people as he will.

We should naturally expect a prisoner who suddenly found himself in the position of Paul to turn it, if possible, to his own advantage. A definite charge has been brought against him, and he has now the opportunity of meeting it, and of declaring his innocence. He might speak of the circumstances of his visit to Jerusalem, his desire to keep, as before, the yearly feast (chap. 18. 21), and of the offering which he had brought to his countrymen; he might narrate how he had taken charge of the four men who had made the vow, and had borne the expenses connected with the matter. He might disprove the accusation of having brought foreigners into the temple, and show the falsity of the idea that he taught men to disregard the law. But he does nothing of the kind. That he must give some account of himself is plain, if he is to catch the ear of the excited multitude, but the opportunity is too precious to be squandered in mere self-defense. Never before has he addressed such a Jewish audience. And he must speak to them of Jesus, the Messiah so long promised, the Saviour, and the Lord.

So he begins by referring to his earlier days and his earlier doings, so well known to all. And then he relates the great event which had utterly changed his life, and had turned Saul, the proud, persecuting Pharisee, into Paul, the prisoner. He had seen Jesus who was crucified, seen him as the Risen One. And in the course of the narrative he testifies of the risen Jesus.

(1.) *As the Lord.* "The Lord said unto me." Ver. 10. He confesses that to Jesus of Nazareth his allegiance is due, and that he has given that allegiance whole-heartedly and unreservedly. "What shall I do, Lord?" had been his question, and his way henceforth had been regulated by the answer.

(2.) *As the "Just One."* This was an appellation understood to mean the Messiah, or Christ. "My king cometh unto thee; he is just, and having salvation," had been foretold by the prophet Zechariah; David's prophecy of the king had specially noted his justice (Psa. 72. 2, 4, etc.), and the title had been already claimed for the crucified and risen Jesus by Peter and by Stephen. Chap. 3. 14; 7. 52.

(3.) *As the sender of a message of peace to the Gentiles.* This also had been foretold by Zechariah of the king who was to come. Zech. 9. 10. The commission to Paul, "I will send thee far hence unto the Gentiles," was the fulfillment of that prophecy.

Yet it is this last testimony which exasperates the multitude, so that they hear no more. "They gave him audience unto this word." The identification of Jesus with the Messiah they had heard in silence. The reference to Stephen's martyrdom they had allowed to pass. But that from Jerusalem a message should go forth to the Gentiles, this they cannot endure. Paul has increased their enmity by his speech, but he has testified of Christ.

Our Golden Text suggests the lesson to be drawn

from all this. If we may sum up in a few words the answer to Paul's question, "What shall I do, Lord?" we shall best do it in the words of Ananias: "Thou shalt be his witness unto all men." As Christ's witness Paul spoke, therefore Christ was first in his speech.

There are, of course, many ways of witnessing for Christ, but I think the special point to be noticed in connection with this lesson is the witness of speech. There is such a thing as looking for some startling command in answer to the "What shall I do?" Such a command may never come; but to all there comes the answer, Speak for Me. The Christian boy and the Christian girl are too often heard speaking for self—trying to be brilliant, amusing, popular, to please others, to gain favor and advancement—and thus losing precious opportunities which might be used for Christ. Let each one seek to speak of him as Paul spoke:

As the Lord, who rules their daily life;

As the "Just One," the desired king, who satisfies their hearts;

As the Risen One, who bade his disciples "go into all the world, and preach the Gospel to every creature."

Our own particular surroundings are too apt to monopolize speech as well as thought. But if we would speak for Christ, let us remember that his kingdom is world-wide, and "his tender mercies are over all his works." Psa. 145. 9.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a diagram, showing the temple, the Court of the Gentiles, the Tower of Antonia, and the place of Paul in this lesson....Compare the three accounts of Paul's conversion, and notice the differences, not to present them in the class, but to be ready for questions. ....Show, as in the Analytical and Biblical Outline, the six stages in Paul's experience, as an illustration of the process of salvation....Or, take up three divisions, and work them up from this lesson and the parallel accounts. I. The Traits of a Sinner: 1. A moral man; 2. An opposer of Christ; 3. Unconscious of his condition. II. The Traits of a Seeker: 1. Awakened; 2. Inquiring; 3. Obedient; 4. Earnest; 5. Persevering. III. The Traits of a Christian: 1. Confessing Christ; 2. Working for Christ; 3. Communing with Christ; 4. Obedient to Christ.

References. FREEMAN. Ver. 3: Position of teacher and scholar, 852. Ver. 5: The Sanhedrin, 718. Ver. 19: Discipline of the synagogue, 656. Ver. 20: The outer garment, 205.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus the Light.*

INTRODUCTORY. Recall the prisoner Paul, bound with two chains, standing on the castle stairs speaking to the angry Jews below. Ask children who they think he would talk about. Who was Paul's best Friend? Who stood by his side now as he talked? Could the Jews see him? With what eyes could Paul see him? Teach that if we are Jesus' disciples he stands by us at all times, and that we may always see him by the eye of faith, which is simple belief in his word. Read (do not repeat merely), "Lo, I am with you alway." To be taught: 1.) That the heart before it is changed is dark and sinful. 2.) That the new heart sees and hears Jesus. 3.) That the new heart is ready to work for Jesus.

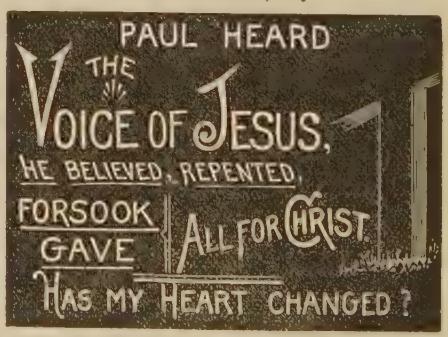
1. Cut a heart from black paper, and pin it to the board. Tell that this is like the heart before God's light shines into it. Paul's heart was dark with sin and self-love. He used to hate and persecute those who loved Jesus, binding them with chains, and throwing them into prison. Now he was bound with chains, and was a prisoner. Were the hearts of these angry Jews black? Teach that every heart is dark with sin until Jesus shines upon it, and that he wants to shine upon every heart. A child's heart may be dark, but Jesus will shine into it if he will ask him.

2. Tell Paul's errand to Damascus. Who speaks in a dark heart? Yes, Satan. He never tells us to do kind, loving deeds, to speak kind, loving words. He always sends us out on evil work. Satan sent Paul to Damascus. Does he ever send children to do naughty things? But Jesus met him on the way. He often meets us as we are going in evil ways. When Jesus spoke to Paul, Paul listened. Do we? Paul saw the light that shone upon him. The light was Jesus. Sing one verse, "The light of the world is Jesus." The light shines for us, too; the voice speaks to us. Do we look and listen?

3. Complete the lesson symbol, and show that when light comes into a room it not only drives out the darkness, but light shines out from the room. The windows and doors which let it in, let it out also. Now Paul's heart was full of light, it began to shine for others. If we let Jesus, the light, into our hearts, he will shine out, and we shall be his witnesses, as Paul was.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Make the sentence '*The Voice of Jesus*" quite prominent, with bright, colored chalk. Yellow, shaded with red, or white and blue, or green and yellow, will make good combinations. The lower part of a cross is represented at one side of the board. When the review is ended, ask the question, "Has my heart changed?" What shall be written on this cross, *Yes*, or *No*? Paul heard the voice of Jesus. He believed and repented. He did more; he forsook "all for Christ;" he gave up "all for Christ." This was his life after conversion, and so will all the symbols for this quarter read—ALL FOR CHRIST!

Lesson Word-Pictures.

We see the mob pressing eagerly up to the castle's strong walls. There are the stairs on which Paul is standing as he anxiously beckons to the mob and beseeches an audience. Between him and his baffled pursuers is drawn a grim line of Roman soldiers. "Hark!" somebody is saying. "He speaks to us in our own tongue." Away out to the edge of that assemblage, the noise gradually subsides like a wave dying as it rolls up the shore. When he speaks, his listeners bend forward, straining their eyes, straining their ears. They listen more sympathetically when he says that he is a Jew. He is going back over his previous life. He is a bigot, a zealot, a persecutor on his way to Damascus. He now paints before his auditors that strange highway scene. A band of pilgrims, they see in the hot, dusty road, and then comes that sharp glare of light suddenly bursting upon the travelers. They see the prostrate persecutor and his terrified companions. They hear the conversation with that strange One—with whom? The hated Jesus of Nazareth! There is an ominous mutter down in the mob. But Paul goes on and paints his picture. The once proud persecutor is now abjectly stumbling on, his eyes blinded, his hands stretched out for another's guiding. He is in Damascus at last, standing before one who gives him sight, and he is baptized. At Jerusalem next, in the stillness of the hour of prayer, he hears a mysterious voice sending him away from the holy city. He, the persecutor, go forth with the Gospel? He that consented to the blood of Stephen—but what is the matter? Why does one man clinch his fist, another shake his head, a third mutter, and many threaten with angry looks and gestures. And when he repeats those words, "Depart, for I will send thee far hence unto the Gentiles," what stir there is then! They, God's people, unworthy, and God's message to be taken to the unclean Gentiles! The insolent renegade! They will not listen. Like a breaker gathering violence as it rolls in from the sea, like the thunder crashing louder and louder as it sweeps through the clouds, rises and swells and roars the wrath of the people. "Away with such a fellow from the earth!" they are madly shouting. The whirlwind is again let loose in Jerusalem.

A. D. 58.] **LESSON VIII. PAUL BEFORE THE COUNCIL.** **[Feb. 22**

Acts 23. 1-11. [*Commit to memory verses* 9-11.]

1 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high-priest An'a-ni'as commanded them that stood by him to smite him on the mouth.

3 Then said Paul anto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high-priest?

5 Then said Paul, I wist not, brethren, that he was the high-priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sad'du-cees and the other Phar'i-sees, he cried out in the council, Men *and* brethren, I am a Phar'i-see, the son of a Phar'i-see: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Phar'i-sees and the Sad'du-cees: and the multitude was divided.

8 For the Sad'du-cees say that there is no resurrection, neither angel, nor spirit: but the Phar'i-sees confess both.

9 And there arose a great cry: and the scribes *that were* of the Phar'i-sees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Je-ru'sa-lem, so must thou bear witness also at Rome.

General Statement.

The throng on the pavement of the temple court listened quietly to Paul speaking from the stairs until he used the hated word "Gentiles." Then their rage burst forth anew. They screamed out curses and cast up dust in the vain attempt to reach at the apostle. The Roman officer in command had not understood a word of his prisoner's speech, for it was in the Hebrew tongue, but he concluded that one whom they all so determined to slay must have been guilty of some great wickedness. He ordered him to be taken into the castle, and scourged until he should confess his crime. As the soldiers were stripping off his clothes, Paul quietly informed them that he was a Roman citizen. This news filled his captors with alarm, for it was contrary to law to strike, or even to bind, a free citizen without trial. He was placed in a cell for safe-keeping until the morning. Then the colonel commanding summoned the supreme council of the Jews to meet and inform him what the charges were against this man, at once a hated Jew and a free-born citizen of the empire. What a meeting that must have been when Paul found himself standing where twenty years before he had beheld Stephen with the shining face, in presence of the Sanhedrin of his people! Our lesson relates the events of the day: Paul's dignified opening, the insulting interruption of the high-priest, the tact of the apostle, which perhaps saved his life until the Roman soldiery could again come to his rescue, and his precious communion with his Master in his lonely prison, which doubly repaid him for the trials of the day.

Explanatory and Practical Notes.

Verse 1. Earnestly beholding. It was the first time that Paul had met with the council since that eventful day when he had listened to Stephen's address and aided in his slaughter. Standing in their presence, he looked earnestly upon the semicircle of faces, of which not a few were familiar. **The council.** The Jewish Sanhedrin, composed of the heads of the priestly order, the hereditary chiefs of the clans or families, and the leaders among the scribes. It was the supreme governing body among the Jews, but could not order any person to death without consent of the Roman governor. Paul was brought before it, not for a formal trial, but for an inquiry, and perhaps "the chief captain" Lysias presided over the meeting. **Said.** As Paul was not on trial, and may have been himself a member of the body, he did not wait for accusation, but at once began his address. **Men and brethren.** This was the customary form of opening an address among the Jews. **I have lived.** Literally, "I have been a citizen," an expression referring to social life in general, but here especially pointing to his citizenship in the Jewish commonwealth, having God as its head. **In all good conscience.** He remembers the time when he sat among them a persecutor, and he would impress upon them that then and now he was striving to follow his conscience. **Before God.** (1) *We should obey con-*

science, but also seek divine light upon conscience. (2) *Conscience does not tell what is right, but bids us do what we believe to be right.*

2. The high-priest Ananias. This was a wicked man who had obtained his high office by favor, used it as a tyrant and a money-grasper, and was even then under accusation for crime. **Commanded.** Probably he was not in the president's seat, but spoke out from his place in his rage, forgetting that he had no authority over a Roman citizen. **To smite him on the mouth.** This was a violation of justice, even if Paul were there for trial; but it showed that the spirit of persecution is the same in all ages. Richard Baxter, one of the noblest men of his century, was so treated by the brutal Lord Jeffreys, in the reign of Charles II. (3) *We should treat all men as innocent until they are proved guilty.*

3. Then said Paul. Paul's words were not quite right, judged by the standard of his Saviour's example, yet they need not be criticized severely, for almost any man of his quick and fiery nature, under sudden wrong and insult, would feel the same temptation. (4) *We can learn a lesson of watchfulness over our tongues, even from the failing of an apostle.* **God shall smite thee.** A rebuke which seems prophetic when we read that five years later Ananias was dragged out of his hiding place in a common sewer, and slain. **Thou whited wall.** The white linen of the priestly garments hid a foul and murderous heart. **Sittest thou to judge.** The judge must not be a partisan, and especially must not give way to anger. But in all ages the Jews had been a turbulent people, and they were especially so at that time. Within a few years their temple and city were both bloody with the murderous strife of parties. (5) *There is a possible demon in every heart; let us keep him ever under watchful care.*

4. They that stood by. Members of the council, or its officers, who were indignant at language which seemed to them impious. **Revilest thou God's high-priest.** The high-priest was the head of Judaism throughout the world, and to the people the representative of God himself; hence was always treated with great reverenee.

5. I wist not. This appears to mean that Paul in the excitement of the moment had forgotten whom he was addressing, and now desired to apologize for his hasty words. Yet it is entirely possible that in a crowded assembly he may not have noticed who had shouted out "Strike him on the mouth!" or he may not even have known the high-priest's name, having been long absent from the city. **It is written.** By these words he showed at once the inborn courtesy of his nature, and his ready knowledge of the law which he was accused of violating. **Thou shalt not speak evil.** Already, in Rom. 13, Paul had written of the relation of the Christian to the State, showing that government is divinely ordered, and its officers should be held in reverence. (6) *A noble man is never ashamed to confess and apologize for his error.* (7) *We should honor the office of a ruler, even when we must despise the man who occupies it.*

6. When Paul perceived. His purpose had been to present a calm and straightforward defense of his conduct as a Christian, but he had seen that his hearers were in no mood to listen to him candidly; and now he determines suddenly upon a bold stroke which may save his life. **One part were Sadducees.** The Sadducees were the agnostics of their day, skeptical in their views of the Old Testament, liberal in their tendencies, and worldly in their lives. They held most of the offices in the Church and the State, though they were less numerous and less popular than the rival sect. **The other Pharisees.** These were a party which had gradually grown up among the thoughtful Jews, having for its objects the strict fidelity to the law, and the separation of the Jews from all other peoples. They surrounded the precepts of Moses with explanations and amplifications, applying them to the minute details of life. Believing in the Old Testament they were more easily led to belief in the Gospel than were the Sadducees. **He cried out.** This was a skillful plan of the apostle, showing rare presence of mind, and readiness to adapt himself to circumstances. We do not see in it the slightest hypocrisy nor deceit. **I am a Pharisee.** He had been a Pharisee in his views, believing in the inspiration of the Old Testament, the coming of the Messiah, the reality of a spiritual world, and the life to come. And he was none the less a Pharisee in his doctrines because he was a Christian. **The son of a Pharisee.** Rev. Ver., "a son of Pharisees," that is, belonging to a Pharisaic lineage. **Of the hope.** He refers to the great hope of his people, the appearance of the promised Messiah. **And resurrection of the dead.** A prominent doctrine of the Pharisees, which in Paul's mind received absolute proof in the resurrection of Jesus. **I am called in question.** He may have referred to Christ's appearances to him on the way to Damascus and in the temple, upon the reality of which depended, in his mind, the whole doctrine of the resurrection.

7. There arose a dissension. The assembly at once broke into its two parties, which hated each other as bitterly as both hated Paul. The Pharisees for the moment were inclined to think that the apostle might really have seen the vision of which he had spoken, while the Sadducees considered him a deceiver and an enemy. **The multitude was divided.** That is, the body of the council, consisting generally of seventy-two members, besides other officials and attendants, all of whom now joined in the wrangle.

8. The Sadducees say. This is not intended to give even a summary of the doctrine of either party, except upon the points of the future life and spiritual existences. The Sadducees held that the spirit ceased to exist with the body, hence that there could be no resurrection. **Neither angel.** They believed that the angelic appearances named in the Old Testament were manifestations of the divine glory. **Neither spirit.** As separate from the body. **The Pharisees confess both.** They believed in an invisible world, and in the resurrection and final judgment. But for their carnal conception of Christ's kingdom, they would readily have received Jesus as the Messiah.

9. A great cry. Each side asserting its doctrine vociferously, while the Roman officer looked on in wonder. **The scribes.** The members of the Sanhedrin were popularly known as scribes, though some of them were priests. **Strove.** Literally, *fought.* There was a hand-to-hand conflict in the council-chamber between the two parties, one striving to kill the apostle, the other to defend him. **We find no evil.** Thus in the heat of party admitting what they would never have declared upon grounds of justice. **If a spirit or an angel.** While not asserting the resurrection of Jesus, they are ready to admit that his ghost may have appeared to Paul. **Let us not fight against God.** This clause is not in the best manuscripts, and is omitted from the Rev. Ver., where the previous sentence reads, "And what if a spirit hath spoken to him, or an angel?"

10. The chief captain. Claudius Lysias, the colonel in command of the Tower of Antonia. **Fearing lest Paul.** He was responsible for the safety of Paul as a Roman citizen, and took instant measures to secure it. **Commanded the soldiers.** He may have been present, and sent up to the castle for a larger guard; or he may have received word of the struggle from the officer in charge of Paul. **Into the castle.** The Tower of Antonia, overlooking the temple on its northern side.

11. The night following. At the close of the day, as he lay alone in his dungeon, in the reaction that follows intense mental strain, Paul may have been discouraged, and needed the comforting revelation that he was in the path of duty. **The Lord stood by him.** Without doubt in a visible form, now well-known to the apostle. (8) *One glance at Jesus' face will compensate for a life-time of suffering.* **Be of good cheer.** He needed this assurance, for his coming had been against the advice of his best friends, and he may have felt doubtful whether his conduct had been wise, and what was to be the issue. (9) *The greatest saints, an Elijah, a John the Baptist, and a Paul, have passed through experiences of doubt and depression.* **Testified of me in Jerusalem.** This was the Lord's indorsement of his conduct since he had been in the city, which must have been of great comfort to the apostle. **Also at Rome.** He knew, then, that despite all his present danger, with only a prison wall between him and death, he was secure. And in the after months and years, through his imprisonment at Cesarea, and in the storm on the Mediterranean, he still cherished the hope which this vision gave him. (9) "*So may one crumb of divine grace and help be multiplied to feed five thousand wants.*"—*Alford.*

HOME READINGS.

M. Paul before the council. Acts 23. 1–11.
Tu. Christ beaten. John 18. 19–27.
W. The Sadducees' doctrine. Matt. 22. 23–33.
Th. The Pharisees' belief. Mark 7. 1–13.
F. The true doctrine. Matt. 22. 34–46.
S. Pure religion. James 1. 12–27.
S. Cheerfulness encouraged. Prov. 15. 1–15.

GOLDEN TEXT.

And the night following the Lord stood by him, and said, Be of good cheer, Paul. Acts 23. 11.

LESSON HYMN. L. M. 6*l*.

Hymnal, No. 651.

Peace, doubting heart! my God's I am;
Who formed me man forbids my fear;
The Lord hath called me by my name;
The Lord protects, forever near:
His blood for me did once atone,
And still he loves and guards his own.

Still nigh me, O my Saviour, stand,
And guard in fierce temptation's hour;
Hide in the hollow of thy hand;
Show forth in me thy saving power;
Still be thy arms my sure defense,
Nor earth, nor hell, shall pluck me thence.

TIME.—In the spring of A. D. 58, on the day after the events of the last lesson.

PLACE.—The hall of the Sanhedrin, in Jerusalem.

RULERS.—See Lesson IV.

CONNECTING LINK.—Paul's mention of the Gentiles in his speech aroused so great an excitement, that Lysias, the Roman officer in command of Jerusalem, ordered him to be taken into the Tower of Antonia. There his rights as a Roman citizen saved him from being scourged. On the next day he was brought before the supreme council of the Jews.

DOCTRINAL SUGGESTION.—The resurrection of the dead.

QUESTIONS FOR SENIOR STUDENTS.

1. A Brave Rebuke, v. 1–5.
Before whom was Paul taken the next day?
With what declaration did Paul begin his defense?
What did the high-priest command to be done?
What reply did Paul make?
Of what did those around accuse Paul?
What was Paul's answer?

2. A Great Dissension, v. 6–10.
Into what two parties was the council divided?
What did Paul declare himself?
What is said of the belief of the Sadducees?
What was the result of Paul's declaration? ver. 9.
Of what was the chief captain fearful?
What command did he give?

3. A Divine Friend, v. 11.
Who appeared to the apostle that night?
For what purpose did he come?
Where did he say Paul would preach Jesus?

Practical Teachings.

How does this lesson teach—

1. That respect should be shown to rulers?
2. That zeal may be without love?
3. That God never forsakes his own?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Brave Rebuke, v. 1–5.
Before whom did Paul make this address?
What were his opening words?
What order was given by the high-priest?
How did Paul rebuke him?
What law did Ananias break? Lev. 19. 35.
What question did the by-standers ask?
What apology did Paul offer?

2. A Great Dissension, v. 6–10.
What two parties did Paul recognize in the mob?
What did he declare himself to be?
What doctrine did he announce?
What effect had this declaration?
How did the sects differ?
What followed the dispute?
Who took Paul's part?
What was their argument?
Who interfered in Paul's favor?
What were his orders?

3. A Divine Friend, v. 11.
What visitant had Paul?
What words of comfort did he bring?
What service was Paul still to render?

Teachings of the Lesson.

Where in this lesson are we taught—

1. Respect for rulers?
2. Boldness for the truth?
3. Safety in true service?

QUESTIONS FOR YOUNGER SCHOLARS.

What did the chief captain do the next day? **Brought Paul before the council of the Jews.**

What did Paul tell them? **That he had tried to do just right all his life until now.**

What did the high-priest tell one of the attendants to do? **"Strike him on the mouth."**

What answer did Paul make? **"God will smite you, you whited wall."**

Had the judge any right to order this done? **No; he should have listened until Paul was through speaking.**

Was it right for Paul to speak so to God's high-priest? **It was not right, but Paul did not know who he was.**

What did Paul say when he found out? **"If I had known, brethren, that he was the high-priest, I should not have spoken so."**

What did he say God's word said about it? **"Thou shalt not speak evil of the ruler of thy people."**

Did all the men of the council believe the same way? **No; one party were called Sadducees, and believed God would not raise the dead.**

What did the Pharisees' party believe? **That the dead shall be raised.**

What did Paul say which showed which he believed? **"I am a Pharisee, the son of a Pharisee."**

What did this cause? **A quarrel in the council.**

What did the Pharisees want to do? **Set Paul free.**

When the chief captain saw that the Sadducees were ready to tear Paul in pieces, what did he do? **Sent his soldiers again to take him to the castle.**

In what way did God comfort Paul, and strengthen his faith? [Repeat the GOLDEN TEXT.]

Words with Little People.

Paul's life shows us that it is not always an easy, pleasant thing to be a Christian; but it is always *safe*, for we can have His strong hand to hold us up, and his loving words to cheer us when we are in trouble.

If you are trying to serve him, you may hear his voice some night when you are tired and think it is "so hard to be good," saying, "Be of good cheer, my dear little child," and it will rest you, and make you strong again.

THE LESSON CATECHISM.

[For the entire school.]

1. What were the Sadducees? **A skeptical school of Judaism.**

2. What were the Pharisees? **The orthodox party in Judaism.**

3. To which of these parties did Paul belong? **To the Pharisees.**

4. What did the Pharisees say concerning Paul? **"We find no evil in this man."**

5. What did the Lord say to Paul the night following? **"Be of good cheer."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

An Apostle's Example in Trial.

I. AN EXAMPLE IN RECTITUDE.

In all good conscience. v. 1.

"Void of offense toward God....men." Acts 24. 16.

"The testimony of our conscience." 2 Cor. 1. 12.

II. An Example in Courage.
God shall smite thee....whited wall. v. 3.
"Fear not them....kill the body." Matt. 10. 28.
"Righteous are bold as a lion." Prov. 28. 1.
III. An Example in Loyalty.
Thou shalt not speak evil. v. 5.
"Subject unto the higher powers." Rom. 13. 1.
"Subject to principalities." Titus 3. 1.
IV. An Example in Tact.
He cried out in the council. v. 6.
"Wise as serpents....harmless as doves." Matt. 10. 16.
"In wisdom toward them....without." Col. 4. 5.
V. An Example in Faith.
Hope and resurrection....in question. v. 6.
"In Christ shall all be made alive." 1 Cor. 15. 22.
"I am the resurrection." John 11. 25.
VI. An Example in Communion.
The Lord stood by him. v. 11.
"I am with you alway." Matt. 38. 20.
"Our fellowship is with....his Son." 1 John 1. 3.
VII. An Example in Testimony.
Hast testified of me. v. 11.
"I continue....witnessing." Acts 26. 22.
"Straightway he preached Christ." Acts 9. 20.

THOUGHTS FOR YOUNG PEOPLE.

How God Helps his People in Trial.

1. God helps his children in trial by giving them a consciousness of their innocence. v. 1. One can endure evil if he feels within him the comfort of a clean conscience.

2. God helps his people by taking from them the fear of men. v. 3. Paul's words to the high-priest were not the best words to speak, but they certainly showed that his heart was fearless, and his courage came from God.

3. God helps his people by giving to them wisdom and tact in the time of need, so that they may know what to say and to do. v. 6–9. Christ promised that the Spirit would show them what to say in the hour of trial. Matt. 10. 19.

4. God helps his people by bringing to their aid the power of earth to deliver them. v. 10. The Roman officer was overruled by an Almighty hand in rescuing the apostle, for the earth is the Lord's and the fullness thereof.

5. God helps his people by giving them the presence of Christ in their trials. v. 11. Paul would not have exchanged that meeting with his Saviour, though in a prison, for the privilege of living in a palace. We may praise God for the trials which bring Christ nearer to us.

English Teacher's Notes.

Our last lesson showed us Paul taking advantage of the opportunity given him by the Roman captain Lysias to speak, not for himself, but for Christ, thus acting in conformity with his question: "What shall I do, Lord?" In the passage for to-day we shall find a continuation of the same subject—the witness of the tongue for Christ.

At first sight it would hardly seem so. In those of Paul's words which have been recorded, before the council, there is no mention of the name of Jesus. And a cursory reader might say rather that he was speaking of himself, and for himself, and not at all in accordance with his speech on the previous day.

But the circumstances were very different. The multitude gathered at the foot of the castle listened to Paul with profound attention. He was able to tell his story and to deliver his testimony for some time undisturbed. But in the council it was not so. This assembly, where we might have expected to find some decorum, gravity, and dignity, seems to have been a scene of utter confusion and disorder. Paul's first utterance was rudely interrupted. There was no attempt at a fair examination of his case, nor a fair discussion upon its merits. There was no plan, no unity, in the assembly. And in order to get a hearing at all Paul was compelled to raise his voice and make a declaration which he knew would catch the ear of all and would enlist the sympathy of one part of his audience. Instead, therefore, of an address such as he had delivered the day before, we have but four unconnected and fragmentary sayings to look at. It is a fine sight to see a spreading tree, clothed with rich verdure, waving gently in the breeze. But a solitary branch with a few fading leaves upon it will suffice to show which way the wind blows. And these few disjointed sayings sufficiently proclaim the moving spring and power of Paul's life, "Not I, but Christ liveth in me."

His intention was, apparently, to give such an account of himself and the change which had been wrought in him as he had given to the crowd on the previous day, and as he afterward gave to King Agrippa. Taken alone, his first words appear slightly egotistical: "I have lived in all good conscience before God unto this day;" but comparing the opening of his previous speech we see at once that they were meant to lead on to the narration of Christ's appearing to him. Christ was his first thought, and his words were ordered so as to glorify Christ.

But there was one in the council who could not bear these first words of Paul. The high-priest Ananias felt that they conveyed a reflection upon his own unprincipled life, and he commanded the yet unjudged prisoner to be struck on the mouth. This brought out an indignant retort. But why? Not for the injustice done to him personally, (he had suffered far more than this already!) but because it was a public disregard of the law, and that in the place where the law should have been most honored. "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" His speech, as we know, was prophetic, and Ananias perished miserably at the hand of an assasin.

Yet it would seem that Paul spoke without knowing whom he was addressing, perhaps owing to his imperfect sight. This appears to me the most probable explanation which has been given of his next remark: "I wist not, brethren, that he was the high-priest," for I cannot imagine this to have been said ironically. The words that follow imply a distinct apology for any disrespect unwittingly shown to one who held such a sacred office: "It is

written, thou shalt not speak evil of the ruler of thy people." The rebuke had been deserved, yet Paul was anxious to atone for any thing that suggested contempt for the position held by Ananias. Self might have prompted him to withhold the apology, but the law of Christ demanded that it should be made. But was there no distinct testimony for Christ? Yes: for just one word Paul succeeded in obtaining a hearing. "Of the hope and resurrection of the dead I am called in question." All knew that he preached Jesus who was crucified, and that this was the true cause of complaint against him. And now he told them what was bound up with the name of Jesus, nothing else than that doctrine so firmly held by the Pharisees, the resurrection of the dead. Such a doctrine must stand or fall with the recognition of the risen Jesus.

This declaration made the Pharisees' party in the council waver, and brought on fierce dissension between them and the Sadducees, and such was the excitement that again Paul had to be removed by force from the midst of his countrymen. Sad at heart he no doubt felt, for his witness for Christ here had been circumscribed, and there seems every probability that it would soon be silenced altogether. But the Lord came to him that night with the approving word: "Thou hast borne witness of me at Jerusalem;" and the promise, "Thou shalt also bear witness at Rome."

The Lord marks every thing spoken for him. Many have neither the ability nor the opportunity to speak much. But the youngest and feeblest may order their speech in the direction of his will, and thus, even in common things, bear witness to him who is their Saviour and Lord.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Describe the scene at the close of the last lesson.... Relate the connecting incidents....Why was Paul brought before the council?....The Sanhedrin—its members, place of meeting, powers, etc....The earlier meeting of Paul with the Sanhedrin....The Pharisees and Sadducees—their differences, etc....Paul's conduct before the council—what he did, and what he showed. (See Analytical and Biblical Outline.)....The result of the meeting....Notice, I. Paul's Trials—what were they? II. Paul's Consolations—what were they?.... The Thoughts for Young People may furnish a line of teaching for boys and girls....How many appearances of Christ to Paul are related in the New Testament?.... ILLUSTRATIONS. See in *Pilgrim's Progress* the account of Faithful's trial at Vanity Fair....Lyman Beecher, in public prayer, said, "O Lord, we beseech thee to help us respect our rulers, and we especially beseech thee that they may not continue to act in such a manner that we may lose respect for them!"....The strifes of men and nations have often resulted in the advancement of the Gospel, as the wicked opium-war in China opened its ports to Christianity; the Franco-Prussian war set free Protestantism in France, and gave it power in Germany, and the English rule in India has given opportunity to missions... Rutherford in prison, dated his letters, "Christ's palace, Aberdeen jail."

References. FREEMAN. Ver. 3: Whited walls, 572. Ver. 6: Pharisees, 693; Sadducees, 695.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus the Comforter.*

INTRODUCTORY. The children will be eager to know what became of Paul if the story has been told vividly. Tell how angry the Jews were when Paul spoke of the Gentiles, and how they cried out against him. The captain kept him in the castle all night, and the next day brought him before the council. Tell of the seventy-two judges, and the soldiers, all looking upon Paul. Ask if children think Paul was alone now. Neither the Jews nor the soldiers were his friends, but God was his Friend.

PAUL SPEAKING.

Read Paul's first words to the council, and tell what followed. Did the judge do right to order that Paul should be struck? Did Paul do right to answer as he did? Speak of Jesus, who, when reviled, reviled not again. No, Paul owned that he did wrong. If we have the spirit of Jesus, we shall be patient and long-suffering. But when we do speak hastily, we will confess our sin and ask to be forgiven. Paul went on speaking; he knew there were two parties among the judges. Some believed in the resurrection—others did not. As soon as Paul spoke of the resurrection, the judges began to quarrel.

SATAN SPEAKING.

Ask if children ever saw people quarreling. How do they look? How do their voices sound! Show that only Satan can cause black looks, angry tones, and harsh words. This is a practical lesson for the children, and should be dwelt upon. Tell how some of the judges wanted Paul to be set free, not because they knew this was right, but because they were angry with the other party. When the captain saw such confusion, he took Paul away to the castle again and locked him up for the night. This was safer than to be left among the Jews.

JESUS SPEAKING.

In the stillness of the night Jesus himself came and spoke to Paul. He will speak to us if we are still enough to hear him. Read his words. Paul was in trouble. Jesus said, "Be of good cheer." Children have trouble sometimes. Jesus speaks this word to all who love and obey him. Paul loved Jesus enough to do as he told him. Do we? If so, we may be of good cheer, too, for every thing will come out right. Could Paul be happy with chains on his hands? Yes, for Jesus was with him.

Lesson Word-Pictures.

It is the haughty council that the Roman commander had summoned. There sits the passionate, proud Ananias. Priests are there. Pharisees with their phylacteries are there; and near them are those old enemies, the Sadducees. Before all is Paul, and around him is a stern, stubborn wall of Roman soldiers. If that wall could be broken down, and the Jews be left alone with Paul for ten minutes! With an earnest look at his persecutors, with a solemn protestation of his conscientious purpose, Paul has begun his defense. What was that interruption? What was the order from the hot-headed, hard-hearted Ananias? Some one has given Paul a quick, heavy blow on the mouth. How the apostle's eyes flash fire as he resents the unjust assault, and then how ready he is to regret any intemperate language! But he sees at once that he cannot expect

fair play. These are judges who have already sentenced him without trial. He can only hope to divide an opinion which he cannot destroy. He turns to the Pharisees. He avows his faith in a resurrection of the dead, and declares that he is on trial for it. Buz-z-z-z! What a babel of discussion broke out all over the room! Sadducee is hot against Pharisee. It is a wordy strife that threatens to become a war of blows. In the center of this maelstrom of debate is the apostle. Have not some clutched him to pull him one way, while others would defend, and are drawing him back? Hark! Tramp—tramp—tramp! Here they come again, the hated Romans, with resolute faces, with clanking weapons. They surround the apostle and bear him away to the castle. It is night, and it is dark and still around the Roman fortress. It is dark and still where Paul, the prisoner, is. Does the Roman commander know that a great king is at the castle gates and would see the despised prisoner? A king, and yet he bears such strange marks, blood on his brow, blood on his hands, and blood on his feet! Does the Roman sentinel pacing heavily the stone floor of the castle corridor see the great king as he strides past him? Does any one know that this king has passed all the guards and got beyond the iron door and gained admittance to Paul's dungeon? Ah, Paul himself knows, and a great joy is in his heart to see his Lord. What if the great king tells him that after Jerusalem comes Rome? The great king will go with Paul.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. The illustration takes that part of the lesson where God comforts Paul, and strengthens his faith. The psalmist frequently referred to the divine protection and comfort as being sheltered under his wings. On the board are represented the wings of love and mercy. Draw them with white chalk, and make the words "The Divine Comforter" in colors. The words under the wings write in red,

One thing is sure: God never forsakes his disciple.

If I am tried, I will trust.

If I own my Lord,

My Lord will own me.

LESSONS FOR MARCH, 1885.

MARCH 1. Paul Sent to Felix. Acts 23. 12-24.
MARCH 8. Paul Before Felix. Acts 24. 10-27.
MARCH 15. Paul Before Agrippa. Acts 26. 1-18.
MARCH 22. Paul Vindicated. Acts 26. 19-32.
MARCH 29. First Quarterly Review.

Bible Reading Lesson Analysis.

BY JOHN WILLIAMSON, M.D., D.D.

Lesson V. Paul at Jerusalem. Acts 21. 15-26.

1. The explanation of Paul's anxious, yet regretful, determination to speedily reach Jerusalem, vers. 14, 15. Acts 20. 16; Lev. 23. 15, 16; Acts 2. 1–3; Deut. 16. 9, 10; Num. 28. 26–31; Exod. 23. 16; 1 Cor. 16. 8.

2. This was Paul's fifth and final visit to Jerusalem. The fact and purpose of his other visits to the same city. Acts 9. 23-26; 11. 30; 15. 2–30; 18. 11–22.

3. Paul's Christian heroism shown by doing his duty at such extraordinary cost. Rom. 15. 30, 31; Acts 20. 22–24; 20. 37, 38; 2 Cor. 11. 23–29; 2 Tim. 2. 9; 4. 6–18; 1 Cor. 4. 9; Phil. 1. 12, 13.

4. It was not remarkable that even believing Jews, in the lingering pride and jealously of their national ecclesiastical exclusiveness, should take offense at Paul's sublime catholicity as a Christian evangelist. Rom. 1. 8, 15; 1 Cor. 1. 4, 5; 4. 14; Acts 17. 12, 26; 15. 1, 2, 5, 10, 20, 28; Gal. 2. 14, 16; Acts 18. 13–17; 13. 6–12; Gal. 5. 6.

5. How impressively God had wrought among the Gentiles through Paul's fidelity and labor, ver. 19. Rom. 15. 18, 19; 1. 14, 16; Gal. 2. 8; 2 Cor. 12. 12; 1 Cor. 9. 2; 2 Tim. 4. 7; Acts 16. 26–32; 17. 22–31; 26.

6. Other instances of Paul's experience of intolerant Jewish opposition. Acts 13. 6–8, 42, 45, 50; 14. 2. 6; 15. 1, 5; 16. 3; 17. 5–9, 13; 18. 5, 6, 12, 13; 20. 3, 22; 14. 5, 6, 19; 2 Tim. 3. 11.

7. Paul's spirit in this ordeal and in his work in general was the spirit of his Master. Matt. 16. 21; 20. 18; Mark 8. 31; 10. 32; Isa. 53; John 4. 34; Luke 2. 49; John 2. 17; 8. 29; 1 Tim. 1. 16.

8. The craving purpose of Paul's laborious and sacrificing ministry. Rom. 1. 16; Mark 8. 38; 2 Tim. 1. 8; Jer. 23. 29; 1 Cor. 1. 18; Mark 16. 16; 2 Tim. 4. 1, 2; Tit. 2. 15; 2. 11–13.

9. Paul subordinated his undoubted Jewish partiality for the Mosaic ritual to the supreme work of saving all men from sin through faith in Jesus Christ. 1 Cor. 9. 20–23; Acts 16. 3; Gal. 6. 10; Rom. 15. 1, 3, 8–12, 16–21; 2 Cor. 11. 29; 10. 33; Rom. 11. 13, 14.

10. The nature of the vow taken by Paul to attest his impugned loyalty to Hebrew ceremonialism. Num. 6; Amos 2. 11, 12; 1 Sam. 1. 11; Judges 13. 4, 5; Luke 1. 15; 7. 33; Acts 18. 18; Jer. 35. 6, 8.

Lessons:

1. We should discreetly, tenderly visit the Jerusalem of duty at any apparent personal sacrifice, ver. 15.

2. God's workers dearly relish, and they ought to receive from the fraternity of his people, affectionate greeting and appreciation, ver. 17.

3. The wisest ecclesiastical as well as personal counsel should be considered in forming an opinion of duty, ver. 18.

4. The Christian to glorify Christ should report publicly his evangelistic achievements, ver. 19.

5. Merit, not station, or what you are, not what men say you are, is noted and recorded in heaven, ver. 19.

6. Those who magnify liturgical observances are usually valueless evangelistically, ver. 20.

7. How easily a total misconception of the highest motive is entertained and propagated, ver. 21.

8. It is always wise to courteously defer to an innocent prejudice that a golden principle may remain unharmed, vers. 23, 24.

9. Christianity never insists upon ceremonial vanities, but only upon the vital particulars of a holy heart and a blameless life, ver. 25.

Lesson VI. Paul Assailed. Acts 21. 27-40.

1. These unlovely Jews were of a people especially beloved of God, and cherished by him, ver. 27. Deut. 4. 37; 10. 15, with Rom. 11. 28; Exod. 33. 16; Num. 23. 9; Deut. 7. 8; 23. 5; Jer. 31. 3; Psa. 105. 15; Zech. 2. 8.

2. God, however, often severely punished his beloved people for their transgressions. Isa. 65. 3-7; Rom. 11. 20; Jer. 11. 10; Matt. 23. 37, 38; 27. 25; Isa. 1. 4, 7; 24. 5, 6; Deut. 32. 21; Ezek. 20. 27, 30.

3. The state to-day into which sin has brought these favorites of heaven. Deut. 28. 64; Ezek. 6. 8; 36. 19; 36. 3; Deut. 28. 49-52; Luke 21. 24; Hos. 3. 4; Matt. 23. 38; Jer. 16. 13; 50. 17.

4. God will yet save, and restore to their own land his favorite people. Psa. 98. 3; Isa. 49. 15, 16; Ezek. 39. 29; Rom. 11. 25; 2 Cor. 3. 14-16; Hos. 3. 5; Zech. 12. 10; Isa. 11. 15, 16; 14. 1-3; Jer. 16. 14, 15; Ezek. 36. 24; 37. 21, 25; Luke 21. 24.

5. Some of the leading things that Paul did teach, ver. 28. Acts 9. 20, with Rom. 8. 1-18, 22, 29, with Rom. 6. 11; 13. 10, 15-43, 45, 46, with Rom. 8. 35-39; 14. 7, with 1 Cor. 1. 22, 23, 15-18. 22, with 2 Cor. 4. 17, 18.

6. At this time Paul, doubtless, remembered his distinguished predecessors in the experience of this initial or preliminary martyrdom, vers. 30, 31. Acts 6. 9-15; 8. 1-4; Matt. 26. 36, 47, 31, 57, 69; 27; Luke 23. 6; John 19. 15; Psa. 118. 22; Mark 15. 15.

7. The civil ruler of Judea at this time, and its authority through its governors, ver. 32. Luke 3. 1; Acts 23. 24; 25. 1; 26. 32; 25. 11, 16; John 18. 31, 39; 19. 10; Gen. 49. 10; Ezek. 21. 27.

8. Let it ever be borne in mind that these inflammable Jews were by no means inexperienced in tumults of this description. 2 Sam. 20. 1; 1 Kings 12. 16; Matt. 27. 24; Psa. 65. 7; 74. 23; Acts 14. 5; 17. 5; 18. 12; 19. 24.

9. Public teachers of the Pauline severity of precepts and spirit are not to-day, with the world, popular. John 16. 33; 15. 19, 21; 2 Tim. 3. 12; John 17. 14; 16. 2, 3; Matt. 10. 22; 24. 9; Luke 21. 12; Acts 4. 3; 5. 18.

10. Paul in all of these laborious services, and personal exposures of life and health for Christ and his brethren, was only doing his whole duty as a faithful minister of the Lord Jesus. Matt. 28. 19; Rom. 1. 1; Phil. 1. 7; 2 Cor. 1. 10; 6. 4; 2 Tim. 2. 24; 1 Cor. 9. 27; Gal. 1. 10; 1 Thess. 2. 4; 2 Tim. 2. 3.

Lessons:

1. Persecutors are always bitterest when they are most conscientious, ver. 27.

2. The masses of people are most easily aroused to violence when their religious faith, or historical traditions, in which they each take personal pride, are assailed.

3. Religious persecutions rarely appeal to the calmness and justice of civil law in their behalf, ver. 30.

4. More than once has military power been necessary to control the religiously riotous, ver. 32.

5. Military leaders as a rule have been just and humane in their use of power, ver. 34.

6. There is always, and naturally, great discordancy of opinion among a multitude of persecutors, ver. 34.

7. How natural is self-defense, even oratorically, ver. 37.

8. It is commendable, even religious, to be proud of a noble citizenship, and it ought to be pleaded when politically, or even personally, traduced, ver. 39.

9. The power of oratory, under the inspiration of superb conscientiousness, to control, or at least to quiet, a turbulent mass of rioters, ver. 40.

Lesson VII. Paul's Defense. Acts 22. 1-21.

1. Instead of being treated thus, Paul as a true minister of the Lord Jesus was entitled to: 1 Cor. 4. 1; Gal. 4. 14; Mal. 2. 7; Heb. 13. 7; Phil. 2. 29; 2 Cor. 8. 7; Rom. 15. 30; 2 Chron. 31. 4; Gal. 6. 6; 1 Tim. 5. 17.

2. We should be impressed and educated by Paul's dignified and brotherly way of opening his public addresses, ver. 1. Acts 13. 16, 46; 14. 15; 17. 22, 23; 19. 2; 20. 18, 19; 21. 13, 19; 23. 1, 5; Exod. 22. 28; Acts 24, 10, 14, 25; 25. 10, 11; 26. 2, 3; 27. 17, 23.

3. When our faith is assailed, and, sometimes, when personal reputation is imperiled, either through misapprehension or slanderously, we should in person, and boldly, defend, ver. 3. 1 Pet. 3. 15; Psa. 119. 46; Matt. 10. 18, 19; Acts 5. 40; 2 Cor. 11. 24; Acts 26. 2, 3; Phil. 2. 15; Psa. 116. 10, with 2 Cor. 4. 13.

4. How comforting the reflection that Paul, notwithstanding all his persecutions, was safe until his work was done, and so are all other Christians! Psa. 37. 28; 140. 7; 75. 6, 7; 39. 5; Matt. 10. 30; Gen. 24. 48, 56; 50. 20; Isa. 31. 5; 63. 12; Prov. 20. 24; Acts 17. 26; Exod. 15. 9-11.

5. Observe what must have been the exceptional character of Paul's ecclesiastical preceptorship, or he would not have referred to it at this time so approvingly, ver. 3. Luke 2. 46; 5. 17, 21, 30; Acts 5. 31; Matt. 6. 5; 5. 31, 43; 23. 23; Luke 18. 12; John 7. 48, 49; 8. 9; 3. 1.

6. The character of the real source of this opposition to Paul. Matt. 9. 11; 23. 5; 12. 2; 19. 3; 6. 2, 5; 23; Luke 16. 14; Matt. 15. 1-6; 22. 35; Mark 12. 28; 1 Cor. 1. 20.

7. Notice Paul's way of making his defensive public addresses recitals of personal religious experience, vers. 3-21. Acts 14. 17; 20. 18, 19, 24, 33; 23. 1, 6; 24. 10-21; 26. 1-19; 27. 22, 23; 28. 23, 26, 27; Jas. 1. 3, 12; Rom. 5. 3-6.

8. Paul's education was abundant at least for self-defense in the laws of Moses, current Hebrew learning, and the Greek language and literature. Acts 26. 24; Gal. 3. 24; Acts 26. 5; 20. 1; 15. 35 to 18. 1; 17. 28; 1 Cor. 15. 33; Tit. 1. 12.

9. Paul was among the first to encompass the claim of Christianity as a universal and exclusive religion, and hence, unlike some of his fellow-workers he never sought to Judaize his converts. Isa. 11. 10; 42. 1; 49. 6; Luke 2. 32; Rom. 2. 9, 10; 3. 9; 15. 1; 1 Cor. 12. 13; Gal. 3. 7, 28; Rom. 10. 12.

10. Paul in our lesson refers to one of the eleven occasions on which Christ, after his resurrection, appeared to numerous witnesses, ver. 8. 1 Cor. 15. 8; Acts 9. 17; John 20. 18, 19, 24, 26; 21. 1; Matt. 28. 9, 16, 17; Luke 24. 13-31, 34, 51; 1 Cor 15. 6, 7.

Lessons:

1. May we not justly observe in this defense the bold, courteous, convicting, and persuasive impressiveness of associated eloquence and conscientiousness in public address?

2. The "holy" language addressed to the "holy" people in the "holy" temple by the "unholy" Paul instantly quieted all turbulence, ver. 2.

3. How natural and pardonable it is to quote a powerful citizenship and scholarly tuition? ver. 3.

4. Spiritual culture is promoted by frequent penitential and public confessions of sin.

5. Man is able to identify as such the Supernatural and so to communicate with him, ver. 8.

6. In presenting the Gospel, as preachers, Sunday-school teachers, or parents, you must yourself first see and know in a full experience, ver. 15.

7. Neither nationally nor personally will God always be gracious to men, ver. 21.

8. If God could be just and yet pardon such an offender as Paul, surely he can pardon you.

9. There are some places where it is not worth while to preach the Gospel, and some men who are utterly unmoved by its power, ver. 18.

Lesson VII. Paul Before the Council. Acts 23. 1-11.

1. The supreme practical business of the council was to persecute those whose religious convictions were unlike its own. Matt. 26. 57, 59; 5. 22; Luke 22. 66; Mark 14. 55; 15. 1; John 11. 47; Acts 4. 1-22; 7. 54, 60; 22. 30; 24. 20.

2. We may justly study to find an explanation of the splendor of Paul's conscientiousness on this trying occasion, ver. 1. Heb. 9. 14; 10. 2-10, 22; 13. 18; Job 27. 6; Rom. 3. 19; 10. 2; 9. 1; 14. 22; 13. 5; 1 Pet. 2. 19; 3. 16, 21; 2 Cor. 1. 12; 4. 2, 5, 11.

3. Let us examine some information concerning the high-priesthood in general, ver. 2. Deut. 17. 8-12; 19. 17; 21. 5; 33. 8, 10; Ezek. 44. 24; Lev. 16. 2; 21. 13, 17-22; Num. 18. 28; Heb. 9. 11-26.

4. Paul under the extreme provocation here detailed did not lose his temper; but he did join God's prophets, and spake as they did, ver. 3. Ezek. 2. 6; 1 Sam. 15; 2 Sam. 12; 2 Chron. 33. 18; James 5. 10; Isa. 44. 26; 2 Kings 17. 13; 2 Chron. 24. 19; Jer. 25. 4, 5.

5. Paul was too wise and too practical to press a just but illegal and utterly impracticable issue, and hence he apologized, ver. 5. Rom. 13. 1, 2; 1 Pet. 2. 13-17; Exod. 22. 28; Jude 8; Eccles. 10. 20; 2 Pet. 2. 10; Job 34. 18; Prov. 19. 12; 20. 2.

6. Characteristics of the two classes into which Paul's accusers were divided theologically, ver. 6. Matt. 22. 23; 16. 1; Mark 12. 18; Luke 20. 27; 1 Cor. 15; Luke 18. 10; 11. 37; 16. 14; Matt. 5. 20; 9. 34; 19. 3.

7. The views of the Sadducees on the subject of the doctrine of the resurrection of the body are immaterial. What does God's word say? Job 19. 26; Isa. 26. 19; Heb. 6. 1, 2; 11. 35; Mark 12. 24; John 12. 24; 1 Cor. 15. 35-44; 13. 12-20.

8. May we not regard this great dissension as a special benevolent providence to rescue Paul, ver. 10. Neh. 9. 6; Matt. 10. 29, 30; Gen. 45. 5-7; 50. 20; Phil. 1. 12; Exod. 15. 9-11; 2 Sam. 17. 14, 15; Psa. 33. 10.

9. Other apparently unlooked-for and purely personal and private revelations made by God to men, ver. 11. Job 33. 14, 15; Acts 9. 5; 7. 55, 56; 10. 10-16; 2 Sam. 7. 4, 5; Gal. 1. 12; 2 Cor. 12. 1, 7; Gen. 20. 3-7.

10. God is still out with his people to afford them his idea of care in all times of personal and national peril. Matt. 6. 33, 34; Deut. 4. 37; Rom. 8. 28; Amos 3. 6; Isa. 10. 5-12; 27. 3; 44. 7; Psa. 16. 8; 139. 1-5.

Lessons:

1. We are at liberty, if indeed we are not in duty bound, to report publicly our triumphant conscientiousness.

2. Under corresponding provocation was the great apostle unagitated like his Lord and Saviour, and example, ver. 3.

3. In the providence of any administration loyal Christians should cheerfully acquiesce.

4. Instantly and reverently Paul yielded to God's wise, but exacting, word, ver. 5.

5. The most far-seeing shrewdness may be innocently employed to extricate one from personal danger, ver. 6.

6. Suddenly, and without anticipation, the agencies of God's providence are employed, ver. 7.

7. In fact, the doctrine of the resurrection of the dead is a first principle of the Gospel. Heb. 6. 1, 2.

8. How contemptuously those Roman infidels must have regarded this acrimonious sectarian contention, ver. 8.

9. In the glory of supreme conscientiousness, or in immediate personal appearing, God has more than once "stood by" us, his children, in danger and in bereavement, ver. 11.

At Home.

. . . From the Rev. J. M. Avann, of Manchester, N. H., we have received a Church manual, an elaborate, systematic, and every-way admirable hand-book. We notice that of the fifty-three probationers received in that Church as the result of an evangelist's labors, and just at the change of a pastor, only three have been lost; that there has been a continual revival during the year with absolutely no shrinkage in the probationers received; that the provisions of the Discipline concerning instruction of children have been carried out, in children's classes, pastor's class, Sunday-school, Church Lyceum, "C. L. S. C." etc., and that the parish directory is very complete, the children's names being given. Such "manuals" do us good.

. . . The Baptists of Massachusetts, always awake, have recently shown their wisdom by two measures. They have organized a denominational State Sunday-School Association, having for its object to promote more efficient teaching in Baptist schools, by holding institutes, and training teachers. And they have secured as their secretary and institute conductor our able and genial friend, Prof W. F. Sherwin, a thorough Baptist, and a catholic Christian, who will make the institutes both attractive in their exercises, and valuable to all who attend them. We are informed that Prof. Sherwin still retains his connection with the New England Conservatory of Music, and will give a part of his time to that institution.

. . . For all that may be said by some about the trashy quality of the Sunday-school music of to-day, we doubt if two singing-books of better character were ever published in the past, than the two compilations which have just been issued by Biglow and Main. One is "Select Songs for the Sunday-school," by the editor of the widely-used "Select Notes," Rev. F. N. Peloubet. The other is "Hymns of Praise," edited by Geo. A. Bell and Hubert P. Main. Both are far more tastefully printed and bound than Sunday-school singing-books were wont to be in the good old times; both contain the very cream of hymns and tunes, from all writers, and especially from the late William B. Bradbury, whose compositions are again coming into favor with a new generation of young people. It is hard to choose between them, but perhaps the "Select Songs" is the better book for use in the prayer-meeting and the Sunday-school; while "Hymns of Praise" might be preferred by those who desire a singing-book for the Sunday-school **only**.

. . . If the Sunday-school teachers of New York and Brooklyn are not prepared for their classes this winter, it will not be from lack of opportunities. In the metropolis there is a superintendent's class in the Fulton Street chapel, every Tuesday afternoon, at four o'clock, conducted by Ralph Wells, who adds to the knowledge of a student the practicality of a working superintendent; a primary teachers' class at the rooms of the Sunday-school Association, Fourth Avenue, near Twenty-third Street, every Saturday, at 2:15 P. M., led at present by Mrs. Crafts, whose able work needs no commendation, and a teachers' class every Saturday, at 3:30, in the Broadway Tabernacle, led by the brilliant and versatile Rev. A. F. Schauffler. There is also a lesson-meeting for the teachers in Harlem, conducted by Mr. Schauffler, on Monday evenings. In Brooklyn are held two meetings for instruction in the lessons, on Saturday at 2:30 for primary teachers, taught by Mrs. C. L. Harris, ("Hope Ledyard,") and at 4 P. M., an exposition by Rev. George F. Pentecost. Both these meetings are in the Joralemon Street church, opposite the Brooklyn City Hall. Readers of the JOURNAL from a distance who may be visiting in either city would do well to take advantage of these meetings for lesson-study.

Book Notices.

The Pilgrim Teacher. Vol. I, No. 1, January, 1885. Boston: Congregational Sunday-School and Publishing Society. This is a new claimant for Sunday-school patronage, and is under the editorship of the Rev. A. E. Dunning and Mr. M. C. Hazard. We hasten to take the earliest opportunity afforded us to make our best bow of welcome to the new "Pilgrim," and trust his journey may be a pleasant one, and that he may lead many into the right paths. Our Congregational brethren are sure of a bright, attractive, and useful monthly periodical for their Sunday-school teachers.

Thomas Carlyle. A History of His Life in London. By James Anthony Froude, M.A. Illustrated. Two Volumes in One. New York: Harper & Brothers. But few men have had their inner life so completely revealed to the world as Thomas Carlyle. These volumes are the latest contribution to this result, and form a most interesting study in human nature. They show Carlyle to have been a dyspeptic, egotistic genius. He says of himself in a letter to his wife, "I am a very unthankful, ill-conditioned, bilious, wayward, and heart-worn son of Adam, I do suspect." Most readers of this book will probably agree with this estimate of his character. He had a strange mingling of iron and clay.

A Criticism of the Critical Philosophy. By James M'Cosh, D.D., LL.D., D.L. New York: Charles Scribner's Sons. The venerable president of Princeton College gives a discriminating criticism of the philosophy of Immanuel Kant. Not unmindful of the philosopher's ability and influence upon the thought of his day, he stoutly combats his doctrines. This is Number VII of the valuable Philosophic Series now publishing by the Scribners.

Sketching Rambles in Holland. By George H. Boughton, A.R.A. With Illustrations by the author and Edwin A. Abbey. New York: Harper & Brothers. This book will delight all lovers of good paper and press-work. The engravings are numerous and superior; the reading matter is racy and instructive. The strange country of Holland and its quaint people are described with the skill of a master.

A Sketch of the Life and Times of the Rev. Sydney Smith. By Stuart J. Reid. Illustrated. New York: Harper & Brothers. The witty canon of St. Paul's is here described in a manner which wins the admiration of the reader. Mr. Reid is not forgetful of the weaknesses of the subject of his biography, yet he shows that his heart was fixed on the elevation of the English people. His pen and voice were devoted to that purpose. He sneered at Methodism and missionaries, because he did not understand them. What a power he might have been in the Church had he possessed the evangelical spirit of the men and measures that he ignorantly satirized.

Indian History for Young Folks. By Francis S. Drake. Harper & Brothers. In a fine quarto of 480 pages the writer gives us in entertaining style an account of the North American Indians. The various Indian wars are described from the early settlement of the country to our own day. It is a book filled with adventure and illustrated by numerous engravings.

A History of the Four Georges. By Justin M'Carthy. In Four Volumes. Volume I. New York: Harper & Brothers. "The King is dead—long live the King," is a text from which many a sermon has been preached. Mr. M'Carthy, with his facile pen, proposes to delineate to his readers the reigns of the English sovereigns who are known as the "Four Georges." The first volume opens with the closing scenes of the reign of Queen Anne and closes with the sixth year of the reign of George II.

Centennial History of American Methodism. By John Atkinson, D.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. This is more than a compilation for the centennial year of the Methodist Episcopal Church. It is a carefully prepared *history*, presenting the results of close investigation among original sources of information, and showing the causes which have wrought such great results. As an example of its thoroughness, we may mention that Chapter VII contains the most complete account which we have ever seen of the origin of Sunday-schools in Methodism and in America; and other subjects, such as "The Christmas Conference," are treated in the same full and painstaking manner. The style of the work is clear and crisp, no sentence leaving the reader in doubt as to its meaning. If the centennial has awakened our people to an interest in their Church's history, it has been an abundant success.

Love and Mirage; or, Waiting on an Island. An Out-of-Door Romance. New York: Harper & Brothers. A novel of moderate interest and ability, relating the experiences and love-affairs of two young Englishmen summering on an island in the German Ocean.

Custom and Myth. By Andrew Lang, M.A. New York: Harper & Brothers. The writer springs into the arena with a free lance, and hesitates not to attack the ordinary method of interpreting ancient mythology. He advocates the "anthropological method" in opposition to the "etymological."

The Lord of the Marches; or, The Story of Roger Mortimer. A Tale of the Fourteenth Century. By Emily Sarah Holt. New York: Carter & Brothers. A vivacious story of times now remembered among the past. The reader has a very good description of the manners and customs of our English ancestors four hundred years ago.

CLASS RECORD FOR FEBRUARY, 1885.

	Feb. 1.	Feb. 8.	Feb. 15.	Feb. 22.
Weather.....				
Teacher.				
PUPILS.				

Whisper Songs for February.

FIFTH LESSON.

LIFE is thine, O Lord of life,
And I live in thee;
I am nothing, thou art all,
Live thy life in me.

SIXTH LESSON.

That we may be truly free,
Break the chains of sin;
Enter every little heart,
Come, and reign within.

SEVENTH LESSON.

Dark and sinful is the heart,
Till the holy light,
Shining from the throne of God,
Scatters all the night.

EIGHTH LESSON.

Courage, courage, little hearts,
Never feel a fear;
While you serve your living Lord,
He is always near.

LESSONS FOR 1885.

First Quarter.

Jan. 4. PAUL AT TROAS.....Acts 20. 2-16.
11. PAUL AT MILETUS.....Acts 20. 17-27.
18. PAUL'S FAREWELL.....Acts 20. 28-38.
25. PAUL GOING TO JERUSALEM....Acts 21. 1-14.
Feb. 1. **Paul at Jerusalem**.....Acts 21. 15-26.
8. **Paul Assailed**.....Acts 21. 27-40.
15. **Paul's Defense**.....Acts 22. 1-21.
22. **Paul Before the Council**.....Acts 23. 1-11.
Mar. 1. PAUL SENT TO FELIX.....Acts 23. 12-24.
8. PAUL BEFORE FELIX.....Acts 24. 10-27.
15. PAUL BEFORE AGRIPPA.....Acts 26. 1-18.
22. PAUL VINDICATED.....Acts 26. 19-32.
29. FIRST QUARTERLY REVIEW.

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